The hope of the faythful/ declaryng brefely and clearlye the resurrection of our lorde Jesus Chryst past, and of our true essencial bodyes to come: and playnli confuting the chefe errours, that hath sprounge therof, oute of the scripture and doctors, wyth an euydent probacyon, that there is an eternall lyfe of the faythful, and an euerlastynge dampnacyon of the vnfaythfull.

*62-1046

To the Christian Reader grace and peace.

EVery man must nedes confesse, that thys is nowe a lamentable tyme. In the whych the world is not only vnquieted with warres, derth, sickenes and such like: but also stādeth euer more and more in greater perill, throwe vices euerye where bearyng the swynge. So that it is to bee feared, if we banish them not the soner, we and our posterite shall yet come into farre greater sorowe, then we are already wrapped in. For if one should barely, and wyth oute all rhetorical amplificacions, but rehearce only the great pōpe, vain

glory, ryot, fornicacion, opē idolatrye, periurie &c. of myghtye men and rulers, which waſt the world miſerably, the ſpace euen of many dayes would ſcace be any thyng ſufficient thereynto. And what heapes of wyckednes priuat perſons doe adde vnto ꝯ ſame, al wyſe men can ponder by thēſelues. For if we goe into our owne boſomes, we fynd that we altogether will wholy faſhyon and frame oure lyues after the world: ſekyng vayne pompe and priuat commodite for our owne luſt, wyth ſure ſhame and publique diſcōmodite to others loſt.

Which all are vndoubted tokens, that ꝯ law and loue of god is litle eſtemed amōg vs. Which wyth greuous threts forbiddeth the foreſayd and other vices, by ſtraycht commaundemente forcyng

tyng, and ſure rewards allurīng vs to the contrary dealing. Nor ther may we thynk, but ẏ ſuch vices dayly wil increace tyl ẏ time they ouerwhelme vs, excepte the cõtempt of gods lawe ſet apart, beyng ẏ only ſufficient welſpriȝ of al wyckednes, for whyche the wrath of god is inkindled ꝛ hys hytter curſes fall vpon vs, the ſame word be had in greter price ꝛ reuerence. For why, what godlynes can be hoped for of theim, whych holde nothing of god, the only fountayne of goodnes, and laugh his word to ſcorne, of whō we can know nothyng, but that is there ſhewed vs: ſaue ẏ ſmale knowledge, ẏ is of beholdyng of the creatures, which neuertheles declareth rather ẏ there is a god, then what he is ꝛ how he wil be pleaced. And though al the ſcripture ſerue vs to enioy gods bleſ-

ſynges, yet as in a cõpounde me-
dicine, al ẏ ſimples beyng holſõ,
ſome one mai les be ſpard thẽ the
other: ſo ẏ article of reſurreccion,
cleare and oft inculcated in ſcrip
ture, is moſt available, ſo ẏ it vn
knowen al vices ſwarme ſt rooſt
in vs. For we, not conſyderynge
our ende, wherin ſaluacyon and
lyfe ſtãdeth, or paynes prepared
for ẏ accurſed, wyl but ſtaine our
ſelfes in voluptuouſnes. For who
knoweth but ẏ fleſh in this lyfe,
why ſhold he not thynk, as good
take it as leaue it, ſt beſt to make
the moſt of ẏ whych at laſte ceaſ
ſeth. In thys caſe ẏ Ethnikes be
yng, ſayd: lyue merely whyle ye
be in ẏ world: ſt eate we and drik
we luſtely, to morow we ſhal dy.
which al ẏ Epicures proteſt opẽ
ly, ſt the Italiã atheoi in life prac
tyſe, ſt no worſe man, thẽ a Pope,
in our dayes hath geuen the lyke

definityue

definitiue sentence, among hys courte deuines, of the soules immortalite: the story is knowē. Cōtrary wyse ẏ learned in Goddes word, knowyng ẏ thys lyfe is a death frō synne ꝛ a way to ẏ lyfe to come, whych Chryst wyth hys crosse hath opened vnto thē, for desier therof runne forth in the race of godlynes: assured of ẏ reward, sith Chryst, therfore byddyng death battayl, ẏ we moght lyue, hath brokē her bondes and risen agayne. For goods are not the possessors, as ẏ Philosopher sayth, ꝛ Chryst alludeth in ẏ parable of the two strong men, but the more valiaunt mans. Wherefore, gentle reader, I hauing this litle, but absolut, work of christs and our resurreccyon, ꝛ that ther is an eternal lyfe ꝛ damnacyon, wherin ẏ deuil hath sore assaulted ẏ churche, by men, thys onely

excepted, of great authoritie and learnyng: thought it my dutye, to put it in prynte, not kepynge ꝑ priuat, whyche myghte doe such good cõmõ. The matter is plaine in scripture: yet learne we better thynges called in questyon, and forced to vs by reasõ. Wherefore not to stir vp gods grace in vs bi imbracyng such treatises, wer to tempt God & extinct the spirite.

For the scholer learneth of his schole felow, ꝑ he perceaued not by his more learned master & vnderstãdeth him euer after ꝑ better: and so mẽ forder one another in scripture. Whych as I meane in prãtyng, if ꝑ desyer in readig, the lord no nay shal graunt our requeste: whych geueth blessiges plentuously to al suche, as aske it cõstauntly. To whõ geue honor & thanks frõ hart, for ꝑ good that ꝑ cepest in hys creatures.

Fare well.

The firste part of this boke/ intitled the hope of the faythful, which entreateth of the resurreccion and ascensiō of Christ, with the fruyte and commodite thereof.

¶ The contentes of this boke and the authors purpose.

The. i. Chapter.

¶ Consyderyng that, by the Euāgelists and by al the Apostles, there is nothig wrytten more diligently, then touchynge the resur=

reccion of our lord Jesus Christ: my purpose is, some what more largely to talke of the same, and of the glorious ascensyon of his body into heauen: Item of the re surreccion and ascension of oure own bodyes: of the damnaciō of vnbeleuers, of the hope and eter nal lyfe of the blessed. And thys I mynde to doe, onelye vnto the honor, laude and prayse of oure Lord Jesus Chryst: that the mi stery of the holy gospell may be set forth and opened to the com modite and edifying of ȳ fayth ful, and that of euery man it may be playnlye vnderstanded, how great thynges are prepared and geuen vs of Chryst. This mater also doth specially belong to the declaraciō of ȳ holy gospell, for asmuch as the best frute of ȳ gos pel is cōteyned & taught therein.

Ther-

Therfore if I wryte aught herein more largely, I doe nothynge ẏ cōcerneth not my purpose. Yet I intend also to kepe a measure, and not to opē euery thyng, that herof myght be wrytten, but only that which is chefest, and most necessary of all.

¶ That the lorde verely arose wyth hys body.

The .2. Chapter.

That oure Lorde Jesus Christe, wyth his owne very true body, did verely aryse from the deade, it shalbe expediēt afore al thiges to testify ꝛ proue. Therfore let ẏ first witnes, euē our lord Jesus Christ himselfe, come forth now ꝛ beare vs recorde out of ẏ Prophetes, cōcerning his true resur-

Math.12. recciō. Lyke as Jonas (sayth he) was three dayes & three nights in the whalles bely, so shal the sōne of man be three dayes and three nightes in the harte of the earth. Now dyd not the fisse cast vp to the dry lād any other for Jonas, but euen the same Jonas himself, whom he had swalowed. Therefore the very same true body of ỹ lord also, that was buried, a rose agayne. Whyche thynge the holy Apostle Paul mynding perfectly to expresse, sayd: fyrst of all J

1.Cor.15. delyuered vnto you (or taughte you) that which J receaued: how that Chryst dyed for our synnes, agreyng to the scriptures: and ỹ he was buried, and that he rose agayne the thyrd day, according to the scriptures.

Lo, what can be spoken more euydente and playne? He ỹ dyed for

for our synnes, and was buryed, euen he hymselfe the verye same rose also agayne. Of thys nowe it foloweth, that the very true substancial body of our lord did rise agayne: for euen the same dyed & was buried. But to the intēt that it myghte the sooner be beleued, Paule the holy teacher declareth furthermore, that he speaketh this accordyng to the cōtentes of scripture, and that ỹ same was taughte in the scriptures afore, meanynge vndoutedly the lawe and the prophetes.

Neuertheless, we wyll nowe bryng forth the true and euidente testimonies of the Aungels, who in Mark, Luke & Mathew, speak vnto the wemen that came to the Sepulcre: Ye seke Jesus of Nazareth, hym that was crucyfyed. Why seke ye the liuing among the

Math. 28. Marke. 16. Luke. 24.

dead? He is risen, he is not here. Beholde ỹ place where they had layed hym. Remember howe he spake vnto you, while he was yet in Galilee, sayig, that the sonne of man must be delyuered into ỹ handes of synfull men, and bee crucified, and the thirde day rise agayne. Therfore goe quickly, & tel thys to his disciples, that he is risen frō the dead. And behold he shall goe before you into Galilee: there shall ye see hym, as he hymselfe tolde you.

These are the wordes of the Aungels, which (if al circumstāces be thorowly wel cōsydered) doe playnly declare, that the very true body of the lord dyd verely arise from the dead. The wemen come and seke the body of ỹ lord, desyring to anoynt it: therfore ỹ questiō is, touching the bo

dy

dy of Chryst. The aungels also speake of the true bodi of Christ and make aunswere, saying: Ye seke Jesus of Nazareth. Whereunto they adde distinctly, hym þ was crucified. Now are we sure that his very true bodi was crucyfyed and dyed. He (saye they) namely that dyed, euen Jesus of Nazareth, the same is become a lyue agayne. Why seke ye the lyuyng among the dead? The lord dyed of a trueth, but death must not haue dominion ouer hym, ne ther muste hys body putrifie or corrupt, as other mēs bodys doe, accordyng as holy Dauid saied before: Afore hand, I sawe god alwayes before me: for he is on my right hand, that I should not bee moued. Therefore did my harte reioyse, and my tunge was glade. Moreouer also my flesh shall reste in hope, because thou Psal. 16.

wylte not leaue my ſoule in hell, nether wylt thou ſuffer thy holy one to ſee corrupcion. Thou haſt ſhewed me the wayes of lyfe, thou ſhalte make me full of ioye with thy countenaunce: and at thy ryghte hande, there is pleaſure for euermore.

Theſe wordes extende wholly vnto Chryſt, according as the two excellent Apoſtles, namelye Peter in the ſecond, and Paul in the. 13. of the Actes, doe declare. Out of the Aungels words alſo is it come into the articles of the crede, as we all confeſſe wyth theſe wordes: he roſe agayne frō the dead. Thys worde (from the dead) dooeth trulye expreſſe the death and reſurreccyō after this ſenſe. He died, as other men alſo doe, accordyng to the law of nature. And euen in the ſame fleſh, Actes. 2. 13.

whyche he therefore toke vpon him that he myght die, receaued the immortalite and toke it vnto hym agayne. Therefore ſaye the Aungels: he is ryſe agayne. But that thyng ryſeth not vp, whych fel not afore: therefore euen the ſame body of Chryſt, that fel in death, is from death ryſen vp agayne.

Moreouer, they name alſo the place where he was layed, to expreſſe perfectly, that ỹ very true body was ryſen, ſaying: behold the place, where they layed him. The mortall body of the Lorde hath hys certayne place, yea his own place (that the Logicians cal, Vbi, that is to ſaye, where) in the whych he was layd. And as he now is become immortall, he hath his own place agayne. For if the body that was rayſed vp,

vp, were euery where, then had not the aungels sayd: Beholde ye place where they layd hym. Yea they had not been able to shewe any one place, where he was not if the immortall body must be euery where. But now they shew a place, in the whych the immortall body was not, and that with playne expresse wordes, saying: he is not here. Of thys nowe it foloweth, that ye bodi of Christe, which is but in one place, did verely ryse agayne. In the gospell of S. John also ye sepulcre cloths wherin the lord was wrapt (as ye head cloth, and that which was about hys body) are mencioned, as strong testimonies of the body risen vp: whych clothes Peter and John did perfectly see. Furthermore, the Angels proue his very true resurreccion oute

of

of the worde of god, and saye, remember what he sayd vnto you while he was yet in Galilee; the sonne of man must be delyuered into the handes of synfull men &c. Wyth these wordes wyl thei instruct vs, that the sonne of mā, a very true body, is truly rysen a gaine. They say moreouer: gooe quickly, tell the disciples, that he is rysen from death. Nowe was the body dead, and (as all mens bodyes, that die) laid in ẏ graue. And euen the same bodye was made immortall, and rose agayn from the dead. He shall goe before you into Galilee, yea before you shall he goe, wyth a true bodye that moueth from one place to another: there, as in a certaine place, shall ye see hym. Ye shall see hym I saye: for with a visible and palpable bodye is he

risen,

ryſen, as ye are tolde by the lord hymſelfe, who can nether lie nor deceaue.

Appearyngs of the body rayſed vp.

The.3. Chapter.

HEre vnto extẽde the manyfolde appearyngs or opẽ ſhewings of Chriſt, mencioned by the Euãgeliſtes. In Marke it is wrytten thus: whan Jeſus was ryſen early the fyrſt daye after ỹ Saboth, he appeared firſte to Mary Magdalene. To whom in the goſpel of John, he ſayth: goe

Marke.16.

John.20.

to my brethren and tell them: I goe vp to my father and your father, to my god and your god. Now whan she came to the disciples, she tolde them that she had seen the lord, and that he had spoken suche thynges vnto her. In Mathew he meteth the wemen and sayeth: All hayle. Feare not, goe and tell my brethren, that they goe into Galilee, there shal they see me. In holy S. Luke is mēcio made of two appearings. The first whan he shewed hymselfe to the two that went to Emmaus, and opened vnto thē the true resurreccion of hys body. The second, whā thei were gone agayne from Hierusalem, they came to the disciples, myndynge to shewe them, and to geue them to vnderstande, what they had seen and hard. Then preuented they

Math. 28.

Luke. 24.

they them, and sayd: the lorde is truly rysen in dede, and hath appeared vnto Simõ. Now while they were talking of such things among themselues, Jesus stode in the middes of them, and said: peace be vnto you. But whãthey saw him, they were sore afraied, thinkinge that they had seen a spirite, or some other vision. Then sayd the lord vnto thẽ: why are ye troubled: And whi doe thoughts arise in your harts: Behold my handes & my fete.

Luke. 24.

¶ The bodye of Chryſte roſe agayne, not a ſprete, but a true body.

The. 4. Chapter.

NOw that no man ſholde thynke it to bee another body, which he had not afore his reſurrecciō, he addeth thereto immedi atly: Jt is euen J my ſelfe. Handle me, and ſee: a ſprete hath not fleſhe and bones, as ye ſee me haue. And wyth that ſhewed he them hys handes and hys fete.

Wyth thys euydente teſtimo nye of the LORDE, was Sayncte Auguſtyne moued, boldely to ſaye, that they ought not to be heard, which deny ẏ bo dy of ẏ lord to haue riſen again, as it was layed in the ſepulcre.

De agone Chriſtiano cap. 24.

For

For if it were not so, he woulde not haue sayd to hys disciples after the resurreccion: Handle me and se, for a spirite hath not flesh and bones, as ye see me haue. Now is it as muche as to robbe god of hys honor, if any manne would thynk, that the lord, who is the trueth it selfe, had in any thyng, that he spake, not sayed ỹ trueth &c. Thomas was not ther, whan the lord shewed hymselfe aliue vnto his disciples: but whā he came agayne, they tolde hym wyth great ioye, what they had seen and heard. Neuertheles he thought it had not been as they
John. 20. spake, and he sayd: excepte I see in hys handes the prynte of the nayles, and put my fynger into ỹ holes of them, and my hande into hys syde, I wyl not beleue it. Therfore after eyght days, whā

the disciples were assembled to-
gether agayne, and Thomas wt
them, Jesus commeth in, whyle
the dores were shut, and stãdeth
in the middes among them, and
sayth: peace be vnto you. After-
warde sayed he vnto Thomas:
reache hyther thy finger, and be-
holde my handes, put thy hande
here also and lay it in my syde, & be not faithlesse, but beleuyng.
Thomas answered and sayd vn-
to hym: my lorde, and my God.
For S. Paul also in the fyrste
chapter of the Epistle to the Ro-
maynes doth out of the resurrec- Roma. i.
cyon of the Lorde, proue the god-
head thus: whych was borne of
the sede of Dauid after ỹ flesshe,
and euidently declared to be the
sonne of god after the spirete that
sanctifieth, and by that he rose a
gayne from the dead, namely Je-

ſus Chriſt our lord. What can be ſpoken more playne, more euy-dent, or more certayner For freely dyd the Lord ſet before their eyes his body, which was hanged vpon the croſſe, that they might ſe it and handle it. For the body was pearſed with nayles, and marked wyth the pryntes therof. Out of thys now it foloweth, that the lord with his true body dyd verely riſe agayne, & not a ſpirite. And further, the lord alſo ſheweth hymſelfe vnto the ſeuen, which thē were in Galile, fiſhing at ẏ ſea of Tiberias.

Johñ.21. The Euāgeliſt addeth like wiſe there vnto, that it was not expedyent for any of the diſciples to aſke hym who he was: for they knew that it was ẏ lorde. In the 28. Chapter of Mathew, ẏ eleuē

Math.28. Apoſtles ſaw the lord, and wor-

ſhypped

shipped him, as it is declared a=
fore. Some thynke, ẏ ẏ same was
the excellent appearyng, ẏ Paul
speaketh of, saying: Afterwarde
was he seen of moe then fiue hū= 1. Cor. 15.
dreth brethren at once: of whom
many ar aliue this day, but some
are a slepe (or dead.) And in the
same place doth ẏ Apostle make
mencion yet of two moe appea=
rynges, sayinge: after thys was
he seen of James, then to all the
Apostles. And last of al he was
seen of me, as of one that was
borne out of due tyme.

Luke the Euangelyste, in the Actes. 1.
begynnynge of the Actes of the
Apostles, hath in maner collec=
ted all the probacions together.
The lord (saith he) shewed hym=
self aliue vnto his apostles after
his passiō, & ẏ by many tokēs, ap
pearyng vnto thē forty daies, &

Act.10. speaking of the kingdom of god. S. Peter also, instructyng Cornelius in the faith of Christ, said we are witnesses of all thynges, whych he dyd in the lande of the Jewes and at Hierusalem, whō they slew and hanged on tree. Hym god rayſed vp the thyrde day, and ſhewed hym opēly, not to al the people, but vnto vs witnesses, chosen before of god for that intente: which did eate and drynke w hym after he arose frō death. Wyth these playne probacions and testimonies (as I suppose it) it is euidently declared, and sufficiently ſhewed, that our lord Jesus Christ with his own very true body, whyche hanged on the crosse, dyd verely rise frō the dead. As touchyng the glorificacion, I ſhall speake thereof, whan I come to the resurreccion

of

of the bodyes: and there wyll I ſhewe more, that the glory fycacion doth nothyng miniſh the verite or trueth of the body. read the ſixt chapter.

The fruite of the resurreccion of Chryſt.

The. 5. Chapter.

NOw wyll I declare the occaſyon, why I haue wyth ſuch diligẽce and ſo earneſtly preaſſed vnto thys, ỹ Jeſus Chriſte wyth hys true body dyd truly ryſe agayne. That is, how profitable and neceſſary it is, ſo to be

leue, and what frute the true re-
ſurreccion of Chryſt doth bring
and engender vnto vs. And albe
it that hereof, as of a plenty full
treaſure, much myght be ſpoke:
yet wyl I comprehende it al in a
ſhort ſumme. Though we be com
plete and made perfect thorowe
the death of Chryſte, whyle the
iuſt iudgement of god is ſatiſfi-
ed, the curſe taken away, and the
penalty recompenced and paid:
Yet ſaith Peter, that we ar born
agayne, thorow the reſurreccion
of Jeſus Chriſt, vnto a lyuynge
hope. For lyke as Chryſte wyth
his reſurrecciō ouercame death,
ſo ſtandeth alſo the triumphe &
victory of our fayth in the reſur
reccion of Chryſt. Therfore tho-
rowe hys death is ſynne taken a-
way, by his reſurrecciō is righ-
tueouſnes brought agayne. For
howe

how coulde he with hys deathe haue deliuered vs from death, if he himselfe had of death been ouercome? Or how could he haue obteyned the victory for vs, if he had bene destroyed in the battel himself? Therfore thorow death is death discomfited, and wyth the resurreccion is lyfe to vs restored.

Hereof commeth it ꝙ Paule sayth: if Chryst be not rysen, thē is your fayth in vayne, and ye ar yet stylll in your synnes: and so they, that bee aslepe in Chryste, are loste. And to the Romaines, Chryste (sayeth he) was delyuered vp for oure synnes, and rose agayne for oure iustificacyon. 1. Cor, xv. Roma, 4.

Herevnto serueth it also, that he wryteth in the tenth Chapter. Yf ꝙ confesse ꝙ lord Jesus with Roma, 10,

thy mouth, and beleue in thyne hart, that god rayſed him vp frō the dead, thou ſhalt be ſaued. To
Philip. 3. the Philippians he ſayeth moreouer: I count al thyngs but loſſe for the excellent knowledge ſake of Jeſus Chryſt. Out of all thys is there yet another thynge concluded, namely: that not onli life is reſtored vnto vs, but alſo that in the reſurreccion of the Lorde, the immortalite of the ſoule is grounded faſte and ſure. For ſo ſayth the lord himſelfe in the goſ
Joh. 11. pell: I am the reſurrecc̄yon and the lyfe: he that beleueth on me, thoughe he were dead, he ſhall lyue: and whoſoeuer lyueth and beleueth on me, ſhall neuer dye.

Yet another frute alſo receaue we out of the reſurreccion of the lord: namely that we are aſſured and out of dout, euen as yf we had

had receaued wrytyng and ſeale therof, that our own bodies lyke wyſe ſhall ryſe from death: forasſ muche as in the true reſurrecciō of the body of Chryſt, our reſurreccion hath a faſt and vnmoueable grounde. For Paul ſayeth: 1. Cor. 15.
Chryſt roſe from the dead, and is become the fyrſt frutes of thē that ſlepe. For by one man came death, and by one man came the reſurreccion of the dead. For as by Adam all dye, ſo by Chriſte ſhal al be made aliue, but euerye one in his own order. The firſte is Chryſte, then they that are Chriſtes &c. Now he that is the firſte can not be alone: the head alſo ſhal not forſake the mēbers. Seyng tyē that Chriſt the head is ryſen, it muſt nedes folowe, ꝙ we alſo, as members, muſt riſe a gaine. For euē in the ſame place doth

doth Paul conclude: if the dead ryse not agayn, thē is not Chryst risen agayne. And fynally out of the wordes of the holye Apostle Paul we learne, that thorow ꝯ ensample of Chryste, that was rayſed vp, we are not only prouoked to take vpon vs a new lyfe, but that we also thorowe the power of Chryſt are renewed, that we mighte leade an innocent and holy life. And thus haue I brefly cōprehēded & declared ꝯ principall frutes of ꝯ reſurrecciō of ꝯ lord.

Roma, 6, Colossi, 3,

Of

Of the true ascension of the Lords body, that arose a bodye and no sprete, and of his place whether he wente to be in.

The. 6. Chapter.

MOreouer, it shalbe expedient to know, to what place the true bodye of the lord was caryed or came: whether it was laid in ỹ earth again, or vanished away, or turned into ỹ nature of ỹ godhead, or otherwise chaũged into a sprete. In thys poynt, we affirme thus: The right olde christian faith, the vpright holi scripture ỹ the aunciẽt doctrine of the Christian

Christian churche, doeth teache, holde and confesse, that Jesus Christ, very god and man, hath not layd awaye, nor mixte together, nor yet put of his natures, the godheade and the manhode: but that he kepeth still both the natures in their properties vnblemyshed, and that he ascended vp to heauen very true god and man. For so we knowledge and confesse in the crede: he ascẽded vp to heauen. We finde also in ỹ
Marke .16 gospel of Marke: so then, whan the lord had spoken vnto them, he was receaued into heauen, & sitteth on the right hand of god.
Ruffinus. Item Ruffinus an olde wryter (who hath declared the articles of the faith) saith: he ascẽded into ỹ heauens: not thether where the worde, that is god, was not afore (for he was euer stil in hea-

uen,

uen and continued in his father) but thether where ỹ worde, that became man, sat not afore. Yet wil we declare thys more playnly out of ỹ gospel of Luke, where it is written thus: and he led thẽ out into bethanie and lift vp his handes and blessed them. And it came to passe, as he blessed them, he departed from thẽ, and was caryed vp into heauen. Luke. 24.

Nowe if thou ponder euerye thyng here thorowly, thou must nedes acknowledge, and beynge ouercome wyth the trueth, thou must nedes confesse, that the very true body of the lord was not layd away, neyther turned into the nature of the godhead: but he a very true man, who at one time is but in one place, ascended and was taken vp into heauen, as in to one place. He led them oute,

sayeth

ſayth he. Who? I pray the. Euē the Lorde Jeſus, why che vntyll than, by the ſpace of forty daies, had in very dede trulye ſhewed hymſelf vnto his diſciples, that he was riſen from the dead with a very true eſſenciall body. Euē he, the very ſame that had taken vnto hym a true body, led his diſciples oute vnto Bethanye, and from thence broughte he thē farther to mount Oliuet. And in ꝑ ſame place, lyfting vp his hādes (no doubt, bodely and humayne hāndes) yea wyth the pryntes & tokens of the woundes, he bleſſed them, namely hys diſciples: that is, he ſaluted thē, as the maner is of thoſe that take their leue of vs. And ſo departed he from them, and ſet hys body corporally in heauen, as in one place. For afterwarde it foloweth yet more

playne:

playne: he departed from them: that is, he was caryed into heauen.

For, to be caryed, maye heare be spoken, only of the body: and in suche sort departed he frō thē, that hys body was from ꝯ earth taken vp into heauen.

And though all thys bee euydent and playne in it selfe, yet by the Euangelist Luke, in ꝯ Actes of the Apostles, it is sette forth and opened more manifestly. Actes. 1.
For afore al things he testifieth, that the lord arose with his own true body: and that by ꝯ space of forty days, wᵗ many tokens and euidences, he playnly proued ꝛt declared his resurrecciō vnto ꝯ disciples. And immediatly he addeth thervnto, ꝯ euē ꝯ very same body was taken vp into heauen. For whā he had spokē these thigs

(sayeth

(ſayeth he) whyle they beheld hym he was taken vp on hie: and a cloude receaued hym vp, out of their ſyght. Loe, the lord was taken vp: yea euē in their eye ſight was he taken vp on hye, ſo that a cloude receaued his very true body away from the ſyght of their eyes. I beſeche you, what can be more aptly or more conueniently ſpoken of an eſſenciall body?

It folowreth farther in the Euangeliſt Luke: and whyle they loked ſtedfaſtly vp towards heauen as he went (marke that wel) beholde, two men ſtode by them in whyte apparell, whyche alſo ſayed: ye menne of Galilee, why ſtande ye gaſyng vp into heauē? Thys ſame Jeſus, who is taken vp from you into heauen, ſhal ſo come, euen as ye haue ſene hym goe into heauen. Wherefore our

lord

Lord Jesus is departed vp into heauen, wyth his own true essen cial body: yea euē with the same which he raised vp from ẏ dead. For euē wyth the same very true humayne bodye ſhall he come a= gayne vnto iudgement, accordig as the lord himselfe sayd, and ẏ Prophet Zachary, whose wordes S. Jhon alledgeth: They ſhall loke on hym, whom they haue pearced.

Math. 24. Zach. 12. John. 19.

Thus I truſt it is ſufficient= ly proued and declared, that the lord Jesus, with his own verye true body which he rayſed from death, is gone vp into heauen. But to the intente that no man miſtake thys woorde (heauen) or otherwyſe ymagin any thyng, that is darke or not vnderſtand, wherby the ſymple beyng in er= rour, may ſcace know at the laſt

where heauē is or where Chriſt hath his dwellyng: It ſhal therfore be nedefull, brefelye to declare, what the heauen is: and how the Lord with his owne true body doth dwel in heauē, as in one place. For heauen is a certayne aſſured place, & not only a name and declaracion of the eſtate and beyng in heauen. Therfore whan it is ſaid, Chriſt is gone vp into heauen, it is not ſo much as only to ſaye, he hath taken vpō him an heauenly eſtate or beig: but alſo, he dwelleth bodely in heauen, as in one place.

The diuerse significacions of this worde, heauen, as it is vsed in scripture.

The. 7. Chapter.

THis worde (heauen) in ỹ scripture, is vsed diuerse and sondry wayes. First for the whole firmamēt, which is called the heauenly hoste, or bewtifull apparel of the heauens. Herof hast thou recorde in the eight and nineteth Psalme. Psal. 8. 19.

It is takē also for ỹ ayre which is aboue vs, as ỹ Prophet saith: he coueryth ỹ heauē with clouds, to prepare raine for the earth. Psal. 146.

hereof commeth it, that ỹ foules, which flye in the aier, are called foules or byrdes of heauen, that is to say, byrdes in the ayer. Itē heauen also is vsed for a seate, habitacion or dwelling, as: the lord
Psal.103. hath prepared his seate in heauē
Math.5. and: ye shal not sweare by heauē, for it is gods seate. And though god be infinite, and can not be cōpassed about with any place (as the most wyse Salomon sayed:
3.Reg.8. The heauens, and the heauens of al heauens, are not able to cōteyne the. And how should then thys house doe it, ỹ I haue builded? Yet the scripture calleth ỹ heauen that is aboue vs, a dwellyng of god: which dwellyng is ordeyned for al faythful and vertuous beleuers, and is named ỹ
2.Cor.5. heauē. Thys doth Paul witnes, saying: we know, that if our earthye

thye mansion of this dwellynge were destroyed, we haue a buil-dyng of God, an habitacion not made wyth handes, but eternal in heauen.

Here is nowe heauen taken for the kyngdome of god, for the kingdome of the father, or ioye and eternall life, which is peace and rest. The heauen (I say) is a seate and dwellyng of the fayth-full or blessed beleuers: a deter-minate place also, into ȳ whyche the Lorde Jesus was receaued, whan he was taken vp into the heauen. And thys doth the scrip-ture playnlye declare vnto vs, namely that aboue vs there is a certayne determinate place pre-pared for vs.

For Luke sayeth: he was re-ceaued vp on hye, and a clowde toke hym vp away oute of theyr Actes.1.

ſight. Item, and while thei loked ſtedfaſtly vp towardes heauen, the aungels ſayd: thys ſame Jeſus, which is taken away frō you into heauen, ſhal ſo come, euē as ye haue ſene him goe into heauē. Who is ſo ignorant now, that he woteth not where heauen is or ỹ clowdes, or into which heauen ỹ Apoſtles loked ſo ſtedfaſtli: Beſides this, ỹ holy apoſtle Paule ſayth alſo: our conuerſacion, freburgerſhipp or dwellyng, is in heauen: from whence we loke for the Sauiour, euen ỹ lord Jeſus. Loe in heauen, ſayeth ỹ Apoſtle, is our dwellyng. Jn which heauen, I pray you? Euen in ỹ ſame whence we loke for the ſauiour. Now is it euident from whence we wayte and loke, ſeyng that ỹ Apoſtle ſayth againe: we, which ſhall liue and remayne, ſhall bee

Philip. 3.

caughte

caught vp with them also in the clowdes, to mete the lorde in the ayer, and so shal we euer be with the lord. 1. Tessa. 4.

He saith also in another place: if ye be risen agayne wt Chryste, then seke those thynges whiche are aboue, where Chryst sytteth at the righte hande of god. And therfore is the Lord Jesus gone vp into the heauen that is aboue vs, and namely into that sure certayne place, whych is prepared for the blessed. Colossi. 3

And in the same heauen, as in a sure certayne place, dooeth CHRIST nowe dwell bodely.

Of thys opynyon also was holye Augustyne, as in dede it is ryghte and agreable vnto holye Scripture. His wordes are

founde in the boke ad Dardanū de presentia dei. Holy Fulgentius in the second boke, ꝑ he wrote vnto kyng Trasimundus, is earneſt to bryng euery mā vnto this vnderstandyng: that the humain kind and nature of Christ, which now dwelleth in heauen, is circūscribed, and in one place. Wyth hym also accordeth vniformelye the holy martir, Vigilius, whose testimony I wyl now omytte, ꝛ come agayne to the holye scripture.

Fulgētius.

Vigilius.

The scripture, myndynge to shewe what is become of the body, that rose agayne from death and ascended vp, and where he hath his dwellyng, sayth simply and playnly: he sitteth at ꝯ right hande of god the father almightye. Thus nowe is the bodye of Christ come to the ryght hande of

Christe sitteth at the right hand of god.

of god, there ſytteth he. But here ſhall it bee expediente to declare what the ryght hande of god is, and what it is to ſyt at Goddes ryght hande.

What goddes ryghte hande is, and to whō it is referred.

The. 8. Chapter.

FIrſt the ryght hand of god is not referred vnto God hymſelf, but vnto mē, that are on the ryght hande. So that firſt the righte hande of god doth ſignifie the eternall ſaluaciō, and the place of thoſe, that be ſaued. This did holy Auguſtine

guſtine teache, whoſe wordes I may wel alledge, forasmuch as he also doth confyrme and proue his opinion by the diuine and holy ſcriptures. In hys boke de Agone Chriſtiano he ſayeth: we ought not to heare them, that deny the ſonne to ſyt at the righte hande of god. For they ſay, hath god the father also a right or left ſide, as bodies haue? Whether do we vnderſtande that of the father. For with no bodely proporcion can god be deſcribed or comprehended. As for the right hād of the father, it is nothyng els but the eternal ſaluacion, which he ſhal geue to al godly & faythful beleuers. In lyke maner is ỹ left hand rightly taken for the euerlaſtyng damnacyon, that ſhal come vpō ỹ vnbeleuers. So that not of god, but of ỹ creatures it must

Auguſtinus de agone Chriſtiano, cap. 26

muſt be expoũded, ỹ is writtẽ of the right & left hand. For euen ỹ body of Chriſt alſo, which is the churche, ſhal come to the ryghte hand, that is, into ſaluacion, as ỹ Apoſtle ſaieth to ỹ Epheſians: he hath raiſed vs vp together wt him, and made vs ſit together wt him among them of heauen. For though our bodys as yet be not there, our hope neuertheleſſe is there already. Ephe. 2.

The ſame holye Auguſtyne ſayth alſo further in the boke De fide et ſymbolo. By the ryghte hande (ſayth he) muſt be vnderſtande the higheſte ſaluacyon, where righteouſnes, peace and ioye is: lyke as the goates alſo ſhalbe ſet on the left hand. That is, by reaſon of theyr ſynnes and wickednesſe, they ſhal come into great calamite, trouble & miſery. De fide et ſymbolo. cap. 7.

All

All these are the wordes of holy Augustyne.

¶ Vvhat it is to syt at the right hand of god, how Chryste sytteth there and what he doeth.

The .9. Chapter.

AND thus now, to sit at ꝑ right hande of god, is euen as much, as to bee in rest: that is to say, al wretchednes and misery set aside, to lyue in a godly lyfe, and to be partaker of eternal ioye. Now that thys worde (to sytte) is vsed in scripture for rest, these places,

places declare. In ỹ fourth boke of Moyſes it is wrytten thus: Shal your brethren goe to warre, and would ye ſit here? And in Micheas: euery one ſhall ſyt vnder hys vyne and figtree. ſ c. Many moe ſuche places ther be. Wherfore now whan the ſcripture ſayeth, that the lord Jeſus ſytteth at the ryght hande of his father, it vnderſtandeth it chefely of his humaine nature: which he toke vpon hym that the ſame, beyng diſcharged and free from all trauayl and miſerye of man, is now all in ioye, and partaker of the kyngdome euerlaſtynge. Thus ſaith alſo Rufinus in hys expoſicion of the crede: to ſyt at the right hande of the father, is conuenyent for the manhead receaued, whiche is receaued thorow a miſtery. For to aſcribe ỹ to

Nume. 32.

Mich. 4.

Rufinus.

the

the diuine nature, it is vnſemeli, as though it had a ſeate in heauen: but of the humayne nature is it properly vnderſtande and ſpoken.

And the lyke yet dyd holye Saincte Peter teache afore Ruſinus time, as it is to ſe in the Actes of the Apoſtles. Actes.2.3.

But nowe myghte one aſke: what dooeth the ſonne at the ryghte hand of the father? Muſt he alway ſit there, ſi be aſmuche as made faſte and bounde vnto it? Anſwere.

The LORDE Jeſus, after hys humaine nature that he toke vpon hym, and whiche he putte not frō him in heauen, hath now eternall ioye wyth hys electe: he as the head wyth hys members rulynge and reygnynge wyth al

faythfull beleuers for euermore. Wherof we shal speake more afterwarde.

A very superfluous and vnprofitable questyon also is it, whan one wyll so curiously inquier and know what god doeth in heauen.

For God wyll onelye teache vs wyth hys holy worde, that he liueth and ruleth eternally in the glory of his heauenly father. Holy Augustyne sayth also in the boke De fide et symbolo: To goe aboute for to seke and inquire, where and how the body of our LORDE is in heauen, it is a poynte of nice people and bryngeth no profyt. De fide et symbolo. cap. 6.

Onely we oughte to beleue, that he is verely in heauen. For truly it standeth not wyth

oure

our weaknes, to comprehende & discerne the preuitye of the heauens: but it beseemeth our fayth, to haue the worthi and glorious bodye of the Lorde in high and worthye estymacion. Hetherto Augustine.

¶ That Chryste

sitteth at the right hande of god by his humanite, but circumscribed in place, and is not euery where.

The. 10. Chapter.

NOow though the heauenly honor and glory bee hygh, and maye not be expressed: yet the place, where he dwelleth, is certaine,

certayne, and the body, that is in heauen, can not be euery where. For the right hande of god, in ſt after thys firſt ſignificaciō ther of, is not infinite. Els muſt all faythful beleuers alſo and they, that are ſaued, bee euery where, ſeeinge they are with the ſonne of god, who is taken vp into heauen. For the lord hymſelfe ſaith: now from henceforth ſhall I be no more in the worlde, but they are in the worlde, and I come vnto the. Vpō this he ſayth: father, they whom thou haſt geuen vnto me, I will that where I am, they alſo be wyth me, that they may ſee my glorye whiche thou haſt geuen me. John.17.

Item, he that doth me ſeruice let him folow me: and where I am, there ſhal alſo my ſeruaūtes be. Seing now that our ſoules & John.12.

oure bodies also, after the resurreccion of the flesshe, shall bee in heauen, as in a place certayne: it foloweth that the bodi of ỹ lord, whiche into heauen is taken vp, hath also a place certayne in heauen, and that the ryght hande of god in this significacion can not be euery where.

Ephe. 4. In thys vpright matter, let it trouble no man, that is read in S. Paul, howe that Christ astẽded vp aboue al the heauens: by meanes wherof, a curious body might peraduenture conclude: if Christ our Lorde be taken vp aboue the heauens, then can there no place certayne be ascribed vnto him, seeyng there is no place aboue or wythout the heauen. Nether oughte it to offende any man that is wrytten, howe that vnto Christ ther is geuẽ a name, which

whiche is aboue all names. Or Philip.2.
that Paule sayeth, how that noe I.Cor.2.
eye hath sene, neyther any eare
heard, nor is come into the harte
of man, what god hath prepared
vnto them that loue hym.

For the scripture of god thor-
rowe out, doth wytnesse cōstāt-
ly and sure, that Chryst Jesus is
taken vp into heaven, and sitteth
at the right hande of his father.
Whereby it is out of dout, that ỹ
Apostle thought not to set Christ
wythoute heauen: but therefore
proponeth he the mater wyth so
hyghe and excellente woordes,
to shewe and declare vnto vs,
that the body of our LORD,
whyche afore was despysed
and shamefully defaced, is now
in the supreme and hyghest
glorie and that meaneth he wher
he sayeth, aboue all heauens.

For whoso doth thorowly consi
der that place of Paule to the
Ephe.4. Ephesians, findeth that Paule
hath set two partes of his oraci
on the one against the other. For
first he saith thus: that he ascen=
ded, what meaneth it, but that he
also descended firste into the lo=
west partes of the earth? Against
thys, setteth he now: he that des=
cended, is euē thesame also that
ascended vp, euen aboue al hea=
uens.

Therfore is here the one set a
gaynst the other: namely, to des=
cende into the lowest partes of
the earth, and to ascende aboue
all heauens. But who woulde
here conclude: Christ descended
into the lowest parts of ỹ earth:
ergo he had no place vpō earth?
For euerye man vnderstandeth
wel, that Paul with these words

minded

[illegible]ed to declare the tr[illegible] com=
myng of the Lorde vpon earth,
and the great humilite and meke
nes of our lord Jesus Chryste.
Therfore, who would then in ye
other part of the oracyō cōclude:
Chryst ascēded vp aboue all hea
uens: ergo he is not in heauen, or
in any other place? For is there
also any one place wythoute the
heauē? Who vnderstandeth not
now, that Paul here mynded to
say nothyng els then that, which
he vttereth more playnlye to the
Philippiās: he hath exalted him Philip. 2.
on hye? And though this heigth
or heauenli honor be greater and
more gloryous, then any mans
tung can or may expresse: yet the
heauen is and doth remayne stil
the dwellyng of the faythfull, &
therfore is it a place certayne.

Wherfore after my playne &

ſimple vnderſtandyng, which is not curious, I beleue conſtauntlye, that the glorified bodye of Chriſt is aſcended vp aboue all heauens: that is aboue all compace, or ſphere and heigth of heauen, and ſo euen in heauē, that is in the dwellyng of the faythful, and there remaineth, and is not (as they ſaye) paſſed by, on the out ſyde of heauen.

For the trueth witneſſeth euidently: where I am, there ſhal al ſo my ſeruauntes be. Now ſhall the ſeruauntes of god be in heauen, and not wythoute or aboue the heauen (that is to ſaye) in no place. For Paul, the choſen man of god, ſayth to the Philippiās: our dwellyng is in heauen, from whence we loke for ỹ ſauiour ꝛc. playnly alſo and euidently doth the true worde of god declare, ỹ

John. 12

Philip. 3.

the

the heauen, into the which christ ascended, is a place certayne: for the Lord sayeth: in my fathers house are many dwellynges: if it were not so, I would haue told you. I goe to prepare a place for you. John. 14.

And if I goe to prepare a place for you, I wil come to you again and receaue you euen vnto my selfe: that where I am, there you may be also.

Here in dede could nothinge be brought forth more mete and conueniente to our purpose. For the thyng that we nowe treate of is the heauen, which is the dwellyng and natiue countrye of the blessed, and whyche here is called a dwellynge, or mansyon, or place: yea a dwellynge and place in the house of GOD the father.

Who is now any more so malaparte or arrogaunt, as to vndertake to denye, that heauen is a place? For thus sayeth ỹ Lorde: In my fathers house alreadye there are many mansions: that not only I, but al mine also haue a place and dwellyng.

If it were not so, then had I tolde you, that I woulde goe to prepare the same for you. But now it is not nedefull, seyng thei be prepared already, and wayte for you.

Whereas I now goe awaye, and must be from you a litle season, it is not that I woulde prepare mansions for you, for they are prepared already: but that I thorow my death may make the way for you into heauen, and open the strete to ỹ said dwelling. Now to the intente no man shal

say.

ſay, that we happly haue a place in heauen as mē, but Chriſt hath not ſo a place: therefore doeth ỹ trueth of god playnly expreſſe, ỹ the place, where Chriſte is, is a place in dede.

For he ſayeth: I wyl take you vnto me: yea not onely vnto me, but vnto my ſelfe. For immediatly vpon ỹ ſame, doth he yet adde it more plaine: That where I am there you may be alſo. John. 14.

Chryſte then, as a verye true man, is in heauē, as in one place: wherfore it foloweth, that we alſo ſhall bee in heauen, as in one place certayne. Thys the trueth ſayeth: therfore muſt it nedes be euen ſo, and can bee none otherwyſe.

The ſame alſo doeth the humayne kynde and nature requires which god, as Auguſtine ſayth,

dyd

did endue with immortalite, but toke not awaye the nature and kinde.

The Seleucias error.

The Seleucians, or Hermianes denyed our sauiour Christ after the flesshe to sit at the right hand of the father. But the true fayth-full beleuers haue euer styll cõfessed and taughte, that the very true bodye or flesshe of oure LORDE doeth sitte at the fathers righte hande. For verely if the bodye and flesshe of oure Lorde haue not hys place geuen hym, or if that bee wythdrawen from hym: then is this the plain meanyng, that oure Lorde had no true body.

For holy Augustyne sayeth, and sayeth right: take all rowme and place from the bodyes, that they haue no place to be in, and then are they no where; if they be

be no where, then are they noe thyng at all. As for the place of Paule to ỹ Philippians in the secõd Chapter, it teacheth nothige at all, that, wyth the exaltacyon & ascension of Chryste, any thyng is wythdrawen from the nature humayne, or that we oughte to speake nothynge more of it, or ỹ we ſhoulde or myghte aſcrybe no name and place vnto it: but lyke as wyth the wordes goinge before (whyche ſerue muche to the matter) he thoughte to expreſſe the loweſte humilite of Chryſt, euen ſo is it nowe hys mynde, wyth very honourable and hye excellente wordes, to ſette forth hys glory.

Yea he declareth hymſelfe in the woordes folowynge, and ſayth: in the name of Jeſus ſhall al knees boow, both of thigs that Philip. ii.

are

are in heauen, of thynges that are on the earth, and thynges that are vnder the earth.

The name of Chryste is aboue al names.

And thus hath the father exalted the name of Jesu aboue all names, euen in shewyng and declaryng, that Jesus is the same, whom al they that are in heauē, vpon earth, and vnder the earth ought by right to know, worship and feare, as lord of all thynges and creatures: yea and that all thynges should confesse, that Jesus is the Lorde, to the praise of god the father.

For verelye we muste nedes knowledge that Jesus Chryste is Lord, yea Lord of al thinges kyng, defender and redemer, o lyke power and honor wyth th father. Which thyng extendeth not to the fathers derogacyon o

Arriani. dishonor, as ỹ Arrians foolishly thought

thought: but to the greate glory of the father.

The Lorde sayeth hymselfe in the gospell: the father hath commytted all iudgemente vnto the sonne, because that all men should honor the sonne, euen as they honor the father. He that honoureth not ꝑ sonne, the same honoreth not the father whyche hath sent hym. Joh. 5.

Moreouer there he sayeth: and now glorifye thou me, O father, wyth thyne owen selfe, with the glory which I had with the, or euer the worlde was. Frõ ꝑ begynnynge had he ꝑ honorable name of god, whych is glorious and farre excellente aboue all names. John. 17.

Now thorow the incarnaciõ, and by reason of the contemned and despysed crosse of Chryste,

the

the godly honor in Chryst was thought to be some what darkened. But that did the father restore and bryng to glory, in that he raised vp his sonne frō death and toke hym vp into heauen. And thus gaue he hym a name, whyche is aboue all names: for so he declareth, that he is lorde of all thynges.

Holy Peter also, a felow helper of S. Paule, in the seconde Chapter of the Actes of the Apostles, dyd in lyke maner vtter the same. For after he hath opened and declared the true resurreccion of our lord Jesus Christ from death, and hys glorious ascencion into heauen, he sayeth: so therfore, let al the house of Israel know for a suerty, ꝑ god hath made thys same Jesus, whom ye haue crucified, Lord ꝓ Chryste.

Actes. 2.

And

And to bee ſhorte: Paule by the name of Chryſt, that is aboue al names, vnderſtode the bleſſed name of god the lorde, whyche can not be vttered and is aboue all names.

But ſeing oure lorde is a true man, like as he is alſo very god both together, and hath with the glorificacion not put of ẏ kynde and nature of man, nether conſumed it thorowe the Godheade: therfore remayneth he ſtyl a true creature, that is, a verye true man, and therefore maye he alſo right well be named after the ſame nature, and hath likewiſe a place certayne.

Finally, as for ẏ wordes of ẏ Apoſtle Paul (ẏ eye hath not ſeen ẏ eare hath not hard, nether haue entred into ẏ hert of mā, ẏ thigs which god hath prepared for thē 1. Cor, 2.

that

that loue hym) these wordes, I say, must not be referred to the place of those, that are saued. For they are wrytten of the vnoutspeakable greatnesse of the ioye, as the whole texte of the wordes sufficientlye dooeth declare.

Brefely, forasmuche as it is open and manifest vnto vs, that the Lorde Jesus Chryste, after hys nature that he toke vpō him, is a very true man in glorye: It foloweth, that the true humaine body of Chryste hath his owne place, whereof I haue hetherto spoken so muche, not wyth oute cause: namely, to the intente all godly persons may knowe, that this is a place certaine prepared for them in heauen: and ꝑ they maye constauntly beleue, that in heauē they haue a brother, namely

by ꝑ lord Jesus Chryst. Touchig the frute of the Ascension of our lord, I shall more largely speake of it afterwarde.

Another signifi cacion of sitting at the right hād of god, by whiche maner of syttinge Chryst is euerye where, sitting there in suche sorte after hys godhead.

The. II. Chapter.

THus come I agayne to ꝑ former part, what ꝑ right hande of god signifieth and is called. It is take in the scripture for strength, pro teccion, power, and for the incō prehensible honor or glory. And therfore it is written: thy ryghte hande, lord, is become glorious. [Exod. 15.]

in power, thy right hand hath al
to dasshed the enemy. Item in the
Psalme: Thou hast geuē me the
Psal.18. defence of thy saluaciō, thi right
hande also shal holde me vp.
Psal.118. Moreouer: The ryght hande of
the Lord hath the preeminence,
the right hande of the lord bring-
eth myghtye thynges to passe.
After this significacyon of the
ryght hande soundeth the name
to sit, to rule, to gouerne, to de-
fende, to behaue hymselfe as a
prynce or regent diligentli in his
office, and faythfully to execute
thesame. For in the thyrde boke
of ỹ kinges, sayth Dauid: Salo-
3.Reg.1. mon shal sit vpon my seate, and
shal reigne after me. And so in ỹ
Psal.110. Psalme he saith: ỹ Lorde sayed
vnto my lord, sit ỹ at my ryghte
hande, til I make thyne enemies
thy fote stole. And Paule saith:

Chryste

Chryst must raigne, till he hath put all his enemyes vnder hys fete. Item in the Prophet Zachary: beholde the man whose name is the brañch, & he, ẏ shal springe vp after hym, shal buylde vp the temple of the Lorde, yea euen he shal buylde vp the temple of the lord: he shal beare the prayse, he shall syt vpon the Lordes trone and haue ẏ dominacion. A priest shal he be also vpon hys trone. Thys kinde of speche is taken of the vse and custome of kynges & princes, whiche haue theyr deputies, to whom they frely geue al auctoritie to rule and gouerne Euen so is Chryst, in whom the father wil be honoured, and thorowe hys auctoritie and power is it hys pleasure to rule. He is taken vp to ẏ right hande of the father, that is to say, to haue ẏ do

1. Cor. 15.

Zach. 6.

minion or gouernaunce in heaue and in earth: and thys commissi= on is geuen hym faythfully to ex ecute, and to be lord and gouer= nour of all thynges.

Thus the right hande of god is infinite, nether may it bee shut in, for gods mighte and power is incomprehensible: the kyngdom of Chryst also, whyche is euerla styng, is a kingdō of al worldes, and so is he of one substaunce, of one power and honor wyth the father, not bounde to one place, but is euery where, who in all thynges ruleth & worketh: seing he is not only a very true manne but also the very true god, after the manhode finite, but after his godhead infinite, and incompre= hensible, and that in one vndeui= ded person he conteyneth verye true god and man, kyng and lord

of

of al thyngs. For S. Peter saith Chryst is at the righte hande of god, gone vp into heauen, aungels, mighte and power beeyng subdued vnto hym. 1. Peter. 3.

Item Paul to the Ephesiãs: god the father raised vp Christe from the dead, and hath set hym on his right hande in heauenlye thynges aboue all rule, power, might and dominacion, & aboue al names that are named, not in thys world only, but also in the world to come. And hath put all thyngs vnder his fete, and hath made hym aboue all thynges: & head of the congregacyon which is his bodie, and & fulnes of him that filleth al in al things. Thus much concerning the right hand of god, and concernyng heauen, that is the place certaine or dwellyng of the blessed: in the which

also our Lord Jesus with his bo dy hath his mansion and seate.

¶ The frute and commodite of the corporal ascen sion of Chryst, both in that he doth now for vs, and in that we learne by it.

The. 12. Chapter.

After thys frō hence forth wyl I speake of the frute and profyte of the corpo: ral ascension of our lord Jesus Chryst, and of his seate and place at the right hand of his father. Afore al thynges, we must knowe, that our Lorde ascēded vp wt his veri true body, & he as mediator betwene god & man

man (beeyng very god and man himselfe) and high prieſt in hys own temple, mighte before hys heauenly father, make interceſſion for vs, and wholy take vpon hymselfe oure neceſſities and grefes. For Paul sayeth to ỹ Hebrues: Chryſt is not entered into the holy places that are made wt handes, why che are ſimilitudes of true thynges: but is entered into the very heauen, to appeare now in the ſight of god for vs. Hebrue. 9.

Here vnto also perteyne other ſentences or teſtimonies of John in his firſt Epiſtle. 1. John. 1. 2

Item of Paul to the Romaines, wherein he sayth: Accordyng to the ſame, dyd oure Lorde aſcēd vp bodely, that he, wt his fleſh taken vp into heauen, myght ſtaye & direct vpō ỹ holy goſt all worshippig & gods ſeruice of thoſe,

that are his. For no corporal wor
ſhippyng doeth from hēce forth
please him, but ſuch as is done to
his ſpirituall body.

He ſayeth in the goſpell of
John.12. John: the poore haue ye al way
wyth you, and whan ye wyll, ye
Marke.14 may doe them good: but me haue
ye not alway. Hereunto alſo ſer
veth the ſayig of Paul: although
we haue knowen Chryſte after
2.Cor.5. the fleſhe, yet knowe we hym ſo
nomore.

Moreouer, the lord with his
reſurrecciō hath taughte vs, that
we alſo ſhould lift vp our mides
into heauen, ſekyng no ſaluacion
at all vpon earth, ſeeing that hea
uen is our ryght natiue country.
Therefore oughte we to vſe the
world, as though we vſed it not
1.Corin.7. and to directe all oure care and
thought vnto heauenly thynges.

For

For Paul sayeth to the Colossi-
ans: set your affecciō on thyngs Colossi.
which are aboue, & not on thigs
whiche are on earth. For ye are
dead, and your life is hid wyth
Chryst in god.

Item to the Philippians: our
dwelling is in heauen, frō whēce Philip.
we loke for the sauiour, euen Je-
sus Christ our Lord.

Chryst also wyth hys ascensi
on into heauen thoughte to de-
clare vnto vs his power & might
wherin consisteth oure strēgth,
oure power, riches, triumphe a-
gaynst synne, death, worlde, de-
uil and hell.

For he ascendyng vp on high
led captiuite captyue, and whan
he had spoyled the enemyes, he
gaue giftes vnto his people, and
endeweth them yet daylye wyth Ephe.
spiritual riches. Therfore sitteth

he

he now one high to ẏ intent that wyth his own ſtrength, whyche he dayly beſtoweth vpon vs, he may regenerate vs into a ſpiritu all lyfe, & quickē vs & hys holy ſprete, garniſhyng hys church, ẏ is to ſai the faithful, & manifold giftes of thankes, defending thē agaynſt al euil, ſuppreſſyng the terror of hys enemyes, but preſeruyng and ſauyng vs, as thoſe that truly doe honor & worſhyp hym. For he, as hauyng the victorious triumphe, is the kyng, Sauiour and head of al faythful beleuers.

Finally, alſo wyth hys reſurreccyon he hath prepared vs a place, & made ẏ wai, and opened it into heauen. Thus in heauen hath he placed ẏ true man, ẏ we might haue an aſſured true teſtimony, ẏ our fleſhe alſo ſhall ryſe

agayne,

agayne, and ꝑ the whole perfect man, & body & ſoule, ſhalbe caried into heauē. For ꝑ mēbers ſhalbe lyke vnto the head. Therfore as the clowde toke vp the very true body of ꝑ lord, yea euen the whole perfect mā Chryſt: ſo ſhal al godly perſones be taken vp into the ayre to mete ꝑ lord, ꝑ they may lyue & Chryſt their Lorde and head for euermore. For Paul ſayth: the dead in Chryſt ſhall arryſe firſt. Then we, whych lyue and remayne, ſhal be caughte vp & thē alſo in the clowds, to mete the lord in the ayer, and ſo ſhall we euer be wyth the Lorde. 1. Theſſ. 4.

Item to the Hebrues: by the meanes of ꝑ bloude of Jeſu, we haue fre intrāce into ꝑ holi place by the new & liuing way, whych he hath prepared for vs thorow ꝑ vaile, ꝑ is to ſay, by his fleſhe. Hebr. 10.

Vnto

Vnto thys meanyng agreeth very wel, the godly and excellente sentence of the olde auncient writer Tertulian, who in the booke of the resurreccion of the flesshe, sayeth thus: Chrysste, whyche is called the arbiter and mediator betwene god and men, hath, of the same that is set and commytted vnto hym of bothe, reserued also vnto hymselfe, the addynge to of the flesshe, for an earnest peny of the whole summe.

Tertulian.

For lyke as he hath lefte vs the pledge of the sprete, euen so contrary wyse hath he receaued of vs the earnest peny of the flesh, and caryed it vp wyth hym into heauen, a true euidence or pledge that he wyl bryng thether also the whole summe, body & soule &c. For thys great and highe benefyte, declared vnto vs by his di-

uyne

wyne mercy without oure deser-
uyng, be laude and praise, honor
and thankes, vnto our kyng, our
victorious triumpher, heade and
redemer, euen oure Lorde Jesu
Chryst, from hence forth nowe
for euermore. Amen.

¶ The se-

conde parte entreatyng of
oure bodyes.

¶ Of the true re-

surrecyon of oure flesshe.

The. 13. Chapter.

Now

NOw commeth it to the poynt, that we muſt alſo ſpeake of the true raiſyng vp of our bodyes, or reſurreccion of thys our fleſſhe: for the ſame folowethout of the reſurreccion and aſceſsion of our Lord Jeſus Chryſt. Thys worde (to ryſe vp) as Tertulian de reſurreccione carnis declareth, extendeth to nothynge more, then vnto that which was fallen. For nothynge can aryſe, ſaue onely it that fell. For when a thyng was fallen and ſtādeth vp agayne, we ſay, it is ryſen, for aſmuch as thys terme, to riſe vp, hath a relacion. S. Paul vſeth ꝑ worde Aniſtemi, whiche ſignifieth to erect, to ryſe vp, to ſet vp agayne, and to ſtand. Egeromai ex hypnou, I ryſe vp and awake from ſlepe. The Hebrues vſe ꝑ worde

word kum, which signifieth, not onli to rise vp, but also to endure to continue, and to remayne vpright.

For in the booke of Josua we reade: ỹ childzen of Israel could not stande before their enemies, that is, they myght not endure & continue beefore them. Furthermore in the boke of Genesis: euery thyng was destroyed that remayned (ỹ is, whatsoeuer there was, and stode vpryghte or erected it selfe) vpon the face of the earth. Hereof it commeth, that to stande vp, and to rayse vp, is called the immortalite, or the euerlastynge and perpetuall constynuaunce of the soule. Josu.7. Gene.7.

As whan the LORDE sayeth in the gospell of John: I wil rayse him vp at the last day. John.6.

For

For if by the last day the houre of euery mans death bee vnderstande, then doth the lorde raise vp (that is, he preserueth) ẏ soule in the state, that it dyeth not, neither perisheth in death: now if by ẏ last day, be vnderstand domes day, then rayseth he vp the bodi from the earth at the laste daye in the generall iudgemente.

Therfore the wordes, to stād vp and rayse vp, signifye either the conseruacion of a thinge why che is, that it bee not destroyed and peryshe: or els the restoring of a thing, that was fallen, to hys right case ẏ estate a= gaine.

That oure flesshe or body it selfe shall ryse againe, though it be harde to beleue, and what the flesshe or bodye is.

The.14. Chapter

NOw wyll we speake also of these termes, flesshe and body or corps. We beleue the resurreccyon of the body or flesshe. The scripture commonly calleth it the resurreccion of the dead: to declare euidently, that the resurreccion must not bee referred to the soule, nor to the sprete, but directly vnto the body and to the flesshe.

Cyprianus or Ruffinus sayth, ꝑ the churche towardes the west, did expresse and knowledge the article in the holy Apostolicall crede, after this maner: I beleue the resurreccion of the flesh. And so thei added thereynto manifestly thys terme (the) to the intente that no man should vnderstande any other flesshe, saue only ꝑsame natural and essẽcial flesh, which we cary about. So sayeth Augustyne also in the boke of the Articles of ꝑ crede: ꝑ same visible, which properlye is called flesshe, shal without al dout and assuredly ryse vp agayne.

Me thynketh that Paule the Apostle minded to poynte vnto the flesh, as wyth a fynger, and therefore saied; this corruptible
1. Cor. 15. muste put on incorrupcion.

With the terme (thys) poynteth

teth he as with a finger vnto our fleshe.

Holy Hierome forceth and compelleth John, the bishop of Hierusalem, to confesse & knowledge the resurreccion, not onely of the body, but also of the flesh, and sayeth: the fleshe and the body are two thynges.

Euery fleshe is a bodi, but eueri body is not flesh: namely, a wal is a body, but fleshe it is not.

What the body or corps is called of ye latinistes.

For fleshe is properli called a substaunce of bloude, synowes, bones and vaynes set together. As for a body, though the name thereof also bee vsed for fleshe, and moste parte for a substance that maye bee seen or handled, yet it betokeneth some tyme a subtyle state, that can neyther be handled nor sene. As namely, the ayre.

It is hard to beleue ỹ resurrecciō

But at all tymes it hath been a hard thyng for man to beleue, ỹ the bodyes, which are buryed & resolued to corrupcion, ſhoulde wholy, wyth oute imperfeccyon or blemyſſh, be broughte agayne, and reſtored.

Therfore the Athenians, whā they heard of the holye Apoſtle the reſurreccion of the dead, thei mocked and laughed his doctrin to ſcorne.

For who woulde lyghtly credite that the bodyes, which now are corrupt & returned to earth, or otherwiſe torne and deuoured of wyld beaſtes and foules, yea ſometyme brent and broughte to aſſes, or drowned wyth water, ſhoulde perfectly be broughte agayne, and wholy reſtored? But god, wyllyng to make that eaſye and lyghte, whiche is hard vnto

ys, hath in the resurrecciō of our Lorde Jesus Chryst set beefore our eyes an open, plain and sure trial, declaracion or euidence of the true vndoubted resurreccion: wherevnto, as to an ensaumple and sure strength of the resurrec cyon, we ought to haue respecte, asmuche and as oft as we thinke vpon it, and wonder howe oure bodyes shoulde ryse agayne.

Therefore with so many testi monies and argumentes haue I declared afore, that Chryste our Lorde wyth his own body rose truly agayne from death. He ca= ryed vp Helias also liuing body and soule into heauen, and many one rayſed he vp from the dead, that we concernyng the resurrec cion of the dead, should haue vt= terly no doubt at all.

Finally, wyth playne and ex

uident testimonies of the scripture, hath he opened and shewed as I nowe will declare: whiche testimonies and arguments truly doe teache, that the flesh of mē shal ryse agayne from the dead: that is, that our bodyes shal at ỹ last day be truly rayſed vp vnto iudgement. Holi Job saith thus in the. 19. Chapter: O that my wordes now were wrytten: O ỹ thei were put in a boke: woulde god they were grauen wyth an yron penne in leade, or in stone to continue. For I am sure ỹ my redeiner lyueth, ſt that he shal stād ouer ỹ duſt (or earth) in ỹ latter day: ỹ I shalbe clothed againe wt thys skynne, and see God in my flesbe. Yea I my selfe (or for my selfe) shall beholde hym, not wt other, but wt these same eies. My reynes are consumed within me.

The true resurreccion of the flesh proued.

Jobs

Jobs aduersaryes complayned of hym, as thoughe he knew not god, and as though he set nothig by hym. Vpon thys great slaun-der & blasphemy, he answereth, and declareth hys fayth, desirig that hys belefe were wrytten in leade and in harde stone: that is he wysheth his fayth to be kno-wen to those, that come after, whyche he also declareth wyth fewe wordes, after thys maner: I am of you complayned vpon and accused, as though I knewe not god: nowe doe I know right well in my hart, yea and I bee-leue, and am certified assuredly, that mi redemer or auēger liuth. Here Job vseth an hebrue word called Goel, which some haue ex-poũded a redemer: it signifieth a rescuer & an auēger, such on as is a more frēd of ours, such as wee

Antagon-stai Job.

they, to whom in the law of the Jewes, it apperteined to redeme the goodes and to rescue them, as we maye learne farther out of Kuth. 4. Kuth, and of the fourth booke of Nume. 35. Moyses: and with the aforesaid name Goel doth Job set forth & specifie ẏ Messias our Lord Jesus Chryst, that he lyueth: namely that he is the true liuing god, the lyfe and resurreccyon of mẽ, and that he is also the rescuer & auenger, doubtlesse euẽ the same that is our very nere frend: namely a very true man, suche one as hath taken oure owne flesshe and bloud vpon hym, suffered death and wyth hys death hath made vs lyuyng.

Moreouer he sayeth: at ẏ last shall he stande ouer the dust. For our Lord Jesus, wyth hys very true body, shall come at the laste

day

daye to iudge, and then ſhall he ſtande ouer the duſte. Thys ſaying declareth euidently, that he wyll vndertake and dooe ſomewhat: namely, that he ſhal put to hys mightie hande, ſo order and bryng to paſſe, that the duſt ſhal come to lyfe agayne. The duſte calleth he here our fleſh, and that accordyng to the ſcripture. And wyth thys doeth he wonderfull wel expreſſe ỹ truth of our fleſh: namely, that our very owne true fleſhe ſhal ryſe agayne. Gene. 3

For he wyll certifie vs, that euen the very ſame body, which at the firſte was made of duſte, and now into duſt is ſowen, and thorow the corrupciō is become duſt agayne, yea euen that ſame very body and none other, ſhalbe rayſed vp.

But to the intent that no man

Ioulde

ſhould drawe or referre the duſte to any other thing, then to the bodye of man: It foloweth moreouer in holy Job, that after they (namely ỹ father, the ſonne and the holye goſte) haue wyth my ſkynne (not wyth a ſtraunge, but wyth myne own ſkynne) clothed the body, euen myne own body, whyche I now haue called duſt (and therby vnderſtãdeth he the fleſh, the ſynows and the bones) then ſhall I ſee god in my fleſh: that is, fulli and perfectly ſhal I be reſtored & made whole again. For to ſe god, is nothyng els but to be partaker of eternall ioye & ſaluacion. And to ſee god in, or from out of, the fleſhe, is to bee taken vp corporally into euerlaſtyng ioye. Beſides this, he doth yet more euidentlye expreſſe the perfectnes of the reſurrecyon of

the

the flesshe, and sayeth: Whom I for my selfe shall see (that is, to my commoditie and saluacyon) myne eyes shall see hym, euen I my selfe shall see him, and none other for me. In ỹ which wordes it is principally to be noted, that he sayth, I shal se him, yea eue I my selfe. Then, myne eyes shall see hym. Finally, I and els none other. As he would say: euen I ỹ now haue true flesshe and bone, and loke now vpon you wt̄ myne eyes, shall wyth the verye same eyes beholde god also. Therfore in the Resurrection of ỹ deade, we shal, wyth the essenciall substaūce & nature, be euen ỹ same ỹ we were beefore death: namelye we shal haue our mēbers, as heades eies, bones, belli, armes, legges, handes, feete &c. Nowe where this distinccion is, there must be also circūscriptiō, there must the

same

ſame haue compace and limites. It foloweth yet farther in Job: my reines (nameli mi deſier and luſt) are waſted away and conſumed wythin me: that is, wyth in me, namely in my hart, ar ceaſſed all other deſiers, luſtes and pleaſures, in compariſon of this my hope towardes the reſurrecyon: yea in compariſon thereof, they al are nothyng neither worthy to be eſtemed. For in the only reſurrecciō reſteth al my hope and delyte.

So ſayed Paule alſo: I haue counted al thynges but loſſe and doe iudge them but dunge, that I myght winne Chriſt, to know hym, and the vertue of his reſurreccion. Philip. 3.

And therefore the olde tranſlator of the boke of Job hath euil interpreted theſe wordes after

ter the sense: thys hope is layed vp in my hart.

After al thys, doth holy Job adde hervnto that maketh the vnderstandyng perfect, and concludeth hys saying, thus: Seyng I thys knowledge & confesse, why holde ye me for vngodly? Why doe ye persecute me and vexe me thus wyth spytefull woordes of reproche and slaunder? Yet is ỹ roote of the woord founde in me. And he calleth the roote of the worde, the ryghte foundacyon and grounde of godlynes. As if he would say: forasmuche as the true head article of saluacion is founde in me.

For lyke as the roote geueth all vertue and sappe vnto ỹ tree: euen so is the mater of the resurreccion of ỹ dead thorow christ, the chefest, greatest and true prin-

cipal

cipall poynt of the worde and af
fayres of god. Repent therefore
(sayth Job) for wrath handleth
or doth nothig right, but rather
prouoketh god vnto vẽgeaunce.
The prophet Esay doth testifye
Esai. 26. the Resurreccion after thys ma-
ner: Thy dead shal lyue, euen A
my body shall they aryse. Stãde
vp & be glad, ye ẏ rest (or dwell)
in the dust: for ẏ dew of ẏ herbes
is thy dew, & the grounde of ty-
rantes shalt thou cast down. Thi
dead O god (saith the prophet)
shal liue, nameli ẏ soules of those
that for thy sake are slaine, and ẏ
haue worshipped the. Neuerthe
les their bodyes shall not preuẽt
my body in the resurreccion: but
at the laste iudgemente, or vpon
domes day shal they aryse again
wyth my body. Lykewyse saith
also S. Peter, that the soules of
such

ſuch, as died afore tyme, do liue with god, but wyth the fleſh thei ſhalbe iudged as other men. I. Peter. 4.

Therfore did ỹ holy prophet Eſay beleue and confeſſe ỹ general reſurreccion of al bodyes at the laſt day. Jn ỹ which reſurrecciō, he openly knowledgeth, that his own body alſo ſhal ryſe agayne. Afterwarde bryngeth he in an Archaūgell blowyng the trōpet and ſaying: ſtand vp ſt be glad, ye that reſt in the duſt. To reſt in duſt, is nothing els but a deſcripcion of mans body. For ỹ ſoules and ſpretes doe not reſt or lye in duſt: but the bodyes are buryed therin, and become duſt. Therefore men, accordynge to the ſubſtaunce and ſtate therof, wherin they ryſe agayne, are called inhabiters and indwellers of duſte, or ſuch as reſt in duſt. To reſte in the duſt.

Then

Then declareth he wyth a ſimi
litude, how our bodyes, that pu
tryfye and corrupt, ſhal thorow
the power of god from death &
corrupcion be eaſely rayſed vp a
gayne.

The power of god, that char
geth and commaundeth vs to
ryſe vp from death, doeth he cõ
pare to the dewe: whyche, whan
it falleth downe, quickeneth and
reuiueth the dead herbes. Lyke
wyſe alſo doth the power of god
to our dead bodyes, whyche it
quickeneth and raiſeth vp agale.
Contrary to thys he ſetteth ano
ther ſentence, ſaying: the earth o
tyrantes, that is, the bodyes o
tyrantes ſhalte thou rayſe vp, O
god: but thou ſhalt caſt thē down
that is thou ſhalt ouer thrōw th
into hell and eternall payne.

Moreouer, touching the true
reſurrectiō

resurrecciō of our bodyes, the vi
sion of the prophete Ezechiel is Eze.37.
so euident and playne, that it is
not nedefull to speake aughte
therof.

And of thys haue we many
testimonies and witnesses in ỹ
Prophetes, whyche mighte here
well haue serued: but seyng it is
not necessarye, I haue, beecause
of shortnesse, omitted them, and
now wyll I come to the sentēces
of the new testamente.

The lord sayth: Verely, verely I Ioh.5.
sai vnto you: the houre shal come
and now it is, that the dead shall
heare the voyce of the sonne of
god, and they, that heare it, shall
lyue. And immediatlye after he
sayeth: the houre shall come, in ỹ
whych al thei that ar in ỹ graues
shall heare hys voyce, and shall
come forth. Now is it manifest

that neither ỹ ſoules nor ſpretes, but the bodies are in the graues. And if other bodyes ſhould riſe vp for ours, what neded he abwai to make mencio of ỹ graues: But to the intent that he, immediatly in the goſpell, myghte declare the euident, playne and vndoubted reſurreccion of our bodyes: he forthwyth, bi his mighty and wonderfull power, rayſed vp Lazarus frō death, who now did ſtynck, and had lyen. 4. dayes in the graue. Thys marueilous acte had the Lord himſelfe declared vnto martha with theſe wordes: thy brother ſhall ryſe agayn. Thē anſwered ſhe: I know that he ſhal ryſe in the reſurrecti on at the laſt day. Loe how commen, manifeſt, and knowne vnto euery man was ỹ general reſurrecyon of our bodyes: The lord

John. 11.

ſayeth

sayeth more vnto Martha: I am the resurreccyon and the lyfe, he that beleueth on me, thoughe he were dead, yet shal he lyue. And euery one, that lyueth and beleueth on me, shall neuer dye.

But what nedeth me to collect so many testimonies of the resurreccion of the dead, consideryng that the Apostles were vpon no article more feruent and earnest, then vpon thys? He, that wyl alledge al ẏ sentences and wytnesses, must wryte out almoste the whole new testamēt. Luke saith in the Actes of the Apostles: W greate power dyd the Apostles beare wytnesse of the resurreccion of the Lorde Jesus Chryste. And in ẏ same boke sayth Paul: for the hope and resurreccyon of the dead, am I iudged.

Acte. 4.

Actes. 23.

And yet agayne: for the hope

Actes. 28.

sake of Israell, am I bounde w this cheine. In many places hath the holy Apostle Paul brought forth euident ensamples and testimonies of oure resurrecyon, concernyng the whiche we shall speake in due tyme.

2.Cor.4. He sayth moreouer: we, whiche lyue, are alwayes delyuered vnto death for Jesus sake, that the lyfe of Jesu myghte appeare in our mortall bodyes.

What coulde he haue spoken more euydente and playne? For immediatlye vpon the same he sayeth thus: we haue beeleued, therefore haue we spoken, and knowe, that he, whych raysed vp the Lorde Jesus, shall thorowe Jesus rayse vs vp also.

Wherfore oure true bodyes, whych now are mortall, shal verely ryse agayne: howbeit after the

the resurrecciō, thei shal no more be mortal but immortal. To these witnesses out of gods worde, & therfore invincible, I wyl now also adde the testimonye of one man, namely oute of the .4. boke of John Damascēe de orthodoxa fide. Cap. 28. The resurreccion (sayeth he) shalbe nothyng els, but a true coniunccion of soule & body, and another laudable restitucion of it that was fallen away, and brought to naught. Therfore the same body that perysheth is dissolued and falleth a sunder: and the very same ryseth vp agayne vndissoluble. For he, that in the begynnynge created man out of the dust of ỹ earth, and then brought hym agayne to earth and dust, that he was taken of: The same (I say) is myghtye and of power accor-

Johannes demascenus.

dyng to his worde, to rayse vp ꝯ selfe same man againe frō death. Thus much Damascenus. And truly euery man now maye well thynck, that god, principally for thys cause, dyd not create ꝯ first man of naught, as he dyd other thynges, but out of the dust of ꝯ earth: that as concernyng the resurreccion of our bodies, though they turne to duste and earth againe, we ſhould haue no doubt. Now, as I ſuppoſe, I haue ſufficiently and playnly declared, ꝯ the true fleſhe of al men, yea eue our own body, and els none for it, yea euen the humayne true body ſhal ryſe agayne from death: namely fourmed and faſhioned wyth his own right proporcion, meaſure and propertye, as a true body: ſo that ꝯ meaſure and propertye of the true body, whych

now

now is deuided & parted in hys members and ioints, remaineth: that is, he shall haue true flesshe, bloud, bones, synewes, ioyntes, members. &c.

The maner how the bodyes shall ryse agayne and the kynde, that they shall bee of.

The. 15. Chapter.

BVt to the intent that this may yet be more playnly vnderstande, I wyl now tell how our bodyes shal ryse, and what nature and kinde they shalbe of in the resurrecciō.

At the ende of the worlde, ſhall the Lord come wyth great Maieſtye vnto iudgement, and ſhall declare and ſhewe hymſelfe, in and wyth a ryght true eſſenciall body.

Hether alſo to ſhall he bee brought, and ſhall ſtande in the clowdes of heauen, that al fleſhe may ſee hym. Yea al men that ar vpon earth ſhall beholde hym, & knowe hym by hys glory. In the meane ſeaſon alſo ſhall he ſende hys Archaūgel to blow ỹ trōpe. Then ſhall al the dead heare, & perceyue the voice and power of the ſonne of god. And ſo al men, that dyed from the firſt Adam, ſhall immediatly aryſe out of the earth.

And all they, that lyue vntyl the laſt day, ſhall in the twynklyng of an eie be chaunged. And

thus

thus almeune, euery one in hys owne flesshe, shal stande beefore the iudgement seate of our Lord Jesus Chryste, and shall wayte for the laste sentence and iudgement of the Lord: which sentece, beyng geuen quickly and wythout delay, shal cal one parte into heauen, and thrust out the other into hell.

Thys fassion and maner of the resurreccion, haue not I imagyned of my selfe, but written it al out of the Euangelistes and scriptures of the holy Apostles. For thus we reade: The powers of heauen shall moue in the laste tyme, and then shall appeare the signe of the sonne of man in heauen, and then shall all kynreds of the earth mourne, and they shal see the sonne of man come in the clowdes of heauen wyth power Math. 24.

wer and great glory. And he shall sende hys Aungels wyth ỹ great voyce of a trompet, and they shall gather together hys chosen from the foure wyndes, and from the one end of ỹ world to ỹ other &c.

Math. 25. John. 5. 1. Thess. 4.

Herevnto adde, that he spake in Math. and John. And Paule in the first to ỹ Thessalonias saith: Thys say we vnto you in ỹ word of the lord, ỹ we, which lyue & are remaynynge in the commyng of the lorde, shall not come beefore them whyche slepe. For the lord hymselfe shall descende frō heauen wyth a showte, and ỹ voyce of the Archangel, and trompe of God. And the dead in Chryste shall aryse first. Then shall we, ỹ lyue and remayne, be caught vp wyth them also in ỹ clowdes, to mete the lord in the ayer. And so shal we euer be wyth the Lorde.

Fur-

Furthermore to ẏ Corinthyans 1.Cor.15.
saith Paul: behold I shewe you
a mistery. We shal not all slepe,
but we shall al be chaunged, and
that in a moment, in the twink-
lyng of an eye, at the tyme of the
last trompe. For the trompe shall
blow, and the dead shall ryse in-
corruptible, and we shalbe chā-
ged. For thys corruptible muste
put on incorrupcyon, and thys
mortal must put on immortalite.
Thys is nowe the maner of the
resurrecciō of our bodyes, and in
what nature and kynd they shal
rise againe. But in the resurrecci
on they shal, thorowe the power
of god, be made immortall ꝛ in-
corruptible. For ẏ Apostle saieth
expressely: ẏ dead shal rise again.
After ẏ he sayth: this corruptible
and mortall, muste putte on in-
corrupcion and immortalite. In
the whyche woordes the terme,
this

thys, poynteth directly, as with a fynger, to our lyuyng and hu mayne body.

Job.19. And so Job said: euen I my selfe shall see hym, and none o ther. Wherefore our bodyes, af ter they bee rysen agayne from death, shal remayne euē in their owne ryght state and substaūce, as afore. Yea euen the veri same men shal kepe styll theyr nature and kynde, as they dyd afore: sa uing that they, which afore time were subiecte to frailtie, shal frō thence forth be pure, cleane, per fect, immortall, of a syncere and purified nature, subiect and obe dyent vnto the spirite.

What a glo ryfyed bo dye is. Suche bodyes, raysed from death, dyd the olde wryters call glorified, purified or glorious bodyes, and that accordyng to ꝯ doctryne of ꝯ holy Apostles. Al beit

beit there were some whyche abused that worde, and therefore made the verite of the bodyes voyde and of none effecte: beginnyng to dispute of glozyfyed bodyes, as of the pure substaũce & estate of a spirite. Whereof we shall speake shortly, if god wyll.

That Paul spake rightly of a glozyfyed body and what a glozyfyed bodye is, and what a naturall.

The. 16. Chapter.

BVut now wil I declare, that Paule did rightlye and well vse

vse this worde, glorious or glo-
rifyed body, euen as it is truly
in it selfe. ¶ For to the Philippias
Philip.3 he sayth: Our dwelling is in hea-
uen, from whence we loke for ỹ
Sauiour, euen Jesus Chryst the
lord: which shal chaunge our vile
earthy body, that it maye be fa-
shioned lyke vnto hys own glo-
rious body, accordynge to ỹ wor-
king wherbi he is able to subdue
al thynges vnto himself. Jn this
sentence thou hasie that terme
(glorifyed body) thou hast also
of what nature and kynd ỹ glori
fied body shalbe: namely whole,
and as ỹ body of Chryst ỹ rose a
gayne frō death. And thus shall
it not bee a bodye vtterlye made
voyde, or brought to nothing, or
altogether turned into a sprete, ſ
therfore hauyng no rowme and
place, incōprehensible and invi-
sible: but it shalbe an vpryghte

very

very true humayne body, as it is sufficiētly declared afore, where I spake of ẏ true resurreccion of the lord. In ẏ which place we vnderstande, ẏ whan ẏ lordes disciples thought thei had sen a spret whan they saw ẏ lord, he said vnto thē: a sprete hath not flesshe & bones as ye see me haue. Hādle me and see: for it is euen I my selfe. The lord also, after hys resurreccion, set before thē some fassyon or euidence of hys glorysficacion: nameli whā he was trāsfigured before thē. And at ẏ time remayned the right essencial substaunce of ẏ body: but in fourme and fassion it was altered, in ẏ it became gloryous. Luke. 24.

So standeth it playnly, he was transfigured, and not ẏ he was made voyd or brought to nothig or altered into another substāce.

Thus

Philip.3. Thus sayeth Paul also: he shall chaunge our body &c. Wherfore euen the right true substaunce of the glorysyed body shall remain styll.

As for the chaunge or alteracyon, it shalbe in the infirmities, that happen vnto vs. So that, whan the body taketh vpon it ꝑ glorysicacion and immortalite, they shalbe wholly remoued and fall awaye.

Howbeit, thys shal bee more euidēt and plaine to vnderstād, if it be thorow and with diligēce considered and declared, what thys worde, glory or glorysycacion, meaneth.

For transfiguracion, glorye and glorificacion, is one thynge. So sayth holy Augustine in his Contra Arr booke agaynste the Arrians: to ris. cap.31, bryng to glory, to make glorious and

and to glorifie, are thre wordes, yet is it but one thig. The grekes cal it doxazein, but ẏ translators in latin haue otherwise interpreted it. Thus much sayeth Augustyne. But glorye in scripture is taken for lyght, bryghtnesse and shyne, as S. Paule speaketh to ẏ Corinthians: if the ministraciō, that thorow the letter kylleth & was grauen in stone, hath glory so, that the children of Israell coulde not beholde the face of Moyses for the glory of his cōtenaunce &c. And here vnto serueth thys sentence of Daniel: the wyse, such as haue taught other, shall shyne as ẏ bryghtnes of heauen: and they ẏ haue instructed multitudes (or many) vnto godlines, shalbe as the starres world without ende.

2. Corin. 3.

Daniel, 12.

Muche after the same wyse,

doth the Lord hymselfe also vse
Math.13. it, saying: then shal ỹ ryghtuous
shyne, as the sonne, in the kynge-
dome of their father. Where fore
the glorified bodys shalbe clere,
bryght and shynyng bodyes, euẽ
as the body of Chryst was in his
transfiguracion vpon the Moũt
of Thabor: of whom it is specifi
Math.17. ed in ỹ gospel, that his face was
as bryghte as ỹ sonne, and hys
clothes dyd shyne as the lyght.
After the resurreccion, did the
lord shewe vnto his disciples his
palpable and visible, that is, his
very true substancial body, but
the bryghtnes & shyne he reser-
ued, to teache & instruct ỹ weake
here beneth: like as also after the
resurreccion he dyd eate & drike,
not that he neded any such thig,
but ỹ he so woulde declare and
proue the true resurrecciõ of his

body

body. The glorificaciō also is set directly agaynst the lowe estate and dishonor, as Paul euydētly declareth, saying: he shal chaūge our vyle body, that he may make it lyke vnto hys owne glorious and glorifyed body. This word humilitie, lowe estate or dishonor, comprehendeth all that is called earthy, frayle, miserable & mortall. For by meanes of oure synnes, we are brought low and into misery: so ỹ we must nedes fele and suffer syckenesse, hunger, thyrst, colde, heate, pain, vexacyon, manyfolde lustes and affeccions, feare, wrath, heuynes, and suche lyke thynges innumerable, yea and death also at the laste.

Agayne: glorifycacion comprehēdeth deliueraūce, ỹ is, ỹ laieng

away and cleare discharge of all these miseries and sorowes.
So that now glorificacion is called (and so it is in veri dede) pure nes, perfect strength, immortalite and ioye: yea a sure, quiet and euerlastyng life. For Paul saith:

2. Corin. 5. We, that are in thys tabernacle, sighe and are greued because we woulde not bee vnclothed: but we woulde be clothed vpon, that mortalitie myght bee swalowed vp of lyfe.

And to the Romaynes he saieth

Roma. 8. thus: I suppose, that the afflicci ons of thys lyfe are not worthy of the glori which shalbe shewed vpon vs. For the feruent desyre of the creature abydeth, waiting for the appearynge of the Children of god.

In all these wordes it is sufficiently declared, what glorysficaci

on

on meaneth, and what is vnder
ſtande by it. Namely a fredome
or diſcharge from thys fraile ſer
uitude and bondage, and a deli-
ueraunce into the gloryous and
comfortable libertie of Goddes
chyldren.

By the whyche fredome, we
are delyuered from all ſickneſſe
and frailtie, and from all thral-
dome of weaknes: that is, frō all
that whyche bryngeth ſickнes,
heuynes and frailtie. Frō al ſuch
are we free, diſcharged and deli-
uered, hauyng now the perfecte
fruicion of god, and made of like
ſhape vnto his ſōne Jeſus chriſt,
as holi S. John declareth. Here 1. John. 3.
vnto ſerueth it wel, that Paule
ſayeth: whan thys corruptyble
hath put on incorrupcyon, & this 1. Cor. 15.
mortal hath put on immortalite,
then ſhal be broughte to pas the

ſaying, that is wrytten: death is ſwalowed vp in the victorye.
Therefore ỹ glorifyed body, after ỹ ſignificacion of glory, ſhalbe a purified bodi, which is purged and clenſed from all frailtie and vilenes, and now is clothed vpon and apparelled wyth clennes, purenes, ioye and reſte, and finally with the glory of eternal lyfe. That thys is now the kynd and nature of the glorified bodi, ỹ holy Apoſtle Paul more largely and more perfectlye declareth wyth theſe wordes: it is ſowen in corrupcyon, and ryſeth in incorrupcion: it is ſowen in diſſhonour, and ryſeth in glorye: it is ſowen in weakenes, and riſeth in power: it is ſowen a naturall body, and riſeth a ſpirituall bodye. Itẽ what he meaneth by the natural and by the ſpirituall body.

he

he declareth immediatly vpon ꝯ same, and sayth farther: Yf there be a natural body, there is also a spirituall body, as it is wrytte: The first man Adam is made into a naturall lyfe, and the laste man Adam into a spiritual lyfe. Yet is not the spirituall body ꝯ fyrst, but the naturall: and afterwarde the spirituall. The fyrste man is of the earth earthy, the seconde man is the Lord from heauen. As is the earthy, suche are they that are earthye: & as is the heauenly, such are they that bee heauēly. And as we haue borne the ymage of ꝯ earthy, so shal we beare also the image of ꝯ heauēli. This ꝯ holi apostle declareth yet more euidētly & saith: by one mā came death, & by one mā cōmeth ꝯ resurrecciō of ꝯ dead. For lyke as in Adā thei al dye, so in christ shal they al reuiue. Thus Paule

A naturall and spiritus all bodye.

1. Cor. 15.

Animale et spirituale corpus.

calleth, Animale corpus, the souliſſ body, which is interpreted ꝑ natural body, the ſame that hath hys vertue, ſtrength power and lyfe of the ſoule: whych body we haue of Adam, and it is earthye, frayle and mortal. The ſpirituall body he calleth, not it that is become or made a ſprete: but therfore nameth he the glorifyed body a ſpirituall bodye, becauſe it lyueth of the ſprete of Chryſte: whiche ſpiritual body (that is incorruptible, indiſſoluble & immortall) we haue receaued of chriſt our lord. of al this, is ſufficiently ſpoken in our expoſiciōs of the Epyſtles of Saincte Paul.

¶ The case of our members in the bodyes resurreccion and of theyr functions.

The.17. Chapter

BVt here myghte some man say: if our very true bodies wyth their members shalbee in heauen, then it foloweth, that the vse and exercyse of the members shal bee in heauen also. To thys, I geue like answere as now is sayd: namely that we shal haue euen these mēbers and thys body whyche we now cary: but seyng that thorow the glorificaciō thei shalbe made heauenly, they shal not nede earthy exercyse. Neyther shall they vse

vse any frayl thing at al. Hereof
1. Cor, 15. commeth it ẏ Paul sayth: flesh & bloud may not possesse the kingdome of god, neyther maye corrupcyon inherite vncorrupcyon. By flesshe and bloud he meaneth not the true essenciall bodye, but bodely fraile lustes and tentacions which he now called the earthy and frayle body. Such tentacions & lustes (sayth he) shal not be in the glorysyed bodyes, neither shal there any fraile bodyes be in heauen.

For he sayth immediatly vp̄o the same: corrupcion shal not inherite vncorrupcion, for in ẏ kingdom of god there shalbe no corrupcion nor frailtie. For the heauēly ioy is farre of another kīde and nature, then ẏ it can receaue or suffer suche vile and vncleane lustes and tentacions, yea such a

stained

stayned and defyled flesh. For a fore the bodyes of men come in heauen, thei must be wholly and perfectly altered: that is, clensed and puryfied from al filthynesse and frailtye.

Thys dyd our Sauiour teach also, whan he answered to ỹ que stiō of the Saducees, who deny ed the resurreccion of the dead. Of the whyche I haue wrytten much vpō ỹ gospel of Mathew. Holy Augustyne saith also: this doeth fore hynder the Ethnykes and heretykes, that we beeleue, that the earthy body is taken vp into heauen: for they thyncke, that into heauen there can come no earthy thyng. Math. 22. Augustinus de fide et symbolo Cap. 6.

But thei know not our scripture neyther vnderstande, howe it is spoken of Paul: it is sowen a naturall bodye, and shall ryse

a ſpiritual body. For thys is not ſpoken to the intent, as thoughe the body ſhould become a ſprete, or be chaunged into a ſprete. For euen nowe alſo our body, which is called natural (or ſoulyſh) and is naturall indede, is not chaunged into the ſoule and become the ſoule. But therefore is the body called a ſpirituall body, that it maye ſo be prepared to dwell in heauen. Whyche thynge commeth to pas, whan al feblenes and earthy blemiſh is chaunged into an heauēly pureines and ſtedfaſtnes.

All theſe are the wordes of holye Auguſtyne.

¶ The diuerse errours, that sprong about the article of the bodyes resurreccion.

The.18.Chapter.

HEtherto haue I tolde, what ỹ scripture of the Prophets and apostles doth holde and testyfye concernyng ỹ resurreccion of the dead and of oure body: that is to say, our own true flesh: namely, that our true flesh and bodi shal rise from death, and be glorified in the resurreccion, and that the glorifycacion doeth not therefore take away the verytie of

of ẏ body, or make it nothynge, but doth translate & brynge it in to a more vpright & better state: so ẏ neuerthelesse the true essencial substaũce of the body remaineth stil. Vpon thys now, to the commodite of the Reader & for a more euident declaracion and vnderstandynge of the aforesayed wordes: I wil shew what errors spryng vp concerning the resurreccion of ẏ dead, that any good faythfull Chrystian maye the better auoyde ẏ same. That there haue been many, whych denyed the resurreccion of our bodyes, and had it vtterly in derision, al storyes declare. In the whyche register, the Philosophers for ẏ most part are rekened & estemed thẽ Hymeneus and Philetus, of whom Paul maketh mencyon. In lyke maner are there manye recyted

Errours touchynge the resurreccyon of the flesshe.

Philosop. 2. Timo. 2.

recited of Ireneus, Tertuliã, Eusebius, Epiphanius, Philastrius and Augustine: namely these the Simonians, Valentinians, Marcionites, Cerdonians, Carpocratians, Caiines, Archontici, Seuerians, Hierarchits, Seleucians, Appellyts & Manichees. Among the Grekes also & Latinistes there were excellent men, that turned thẽselues to ỹ goldẽ, and yet earthy Hierusalẽ, promising much (I wote not what) of a kyngdome of ỹ worlde to come after ỹ resurrecciõ: ascribyng vnto vs such bodys, as beig partakers of ỹ kyngdom, shoulde also beholdẽ w these earthy desires. To these there is founde yet the third part, which, as touchyng ỹ substaunce and state of the glorified bodis, so said & taught ỹ thei vtterly toke away ỹ ouerthrewe

the

the bodely nature, and gaue vn
to it no more nor other thyng th
a sprete. Agaynst the second so
speaketh holy Hierome: that fo
asmuche as they were carnall,
they haue also loued onelye the
flesshe.

Agaynst the thirde speaketh
the sayd Hierome: that they, be
yng vnthankfull for the benefits
of god, would not haue and bere
the flesshe, wherein Chrysste yt
was borne and rose agayne.
Wherupon he geueth very godly
counsayll, that we tary in the
meane way: Namely, that we e
steme and make the glorifyed bo
dyes no more spirituall, then the
perfectnes, property and trueth
of the bodyes maye permit and
suffer.

Contrary wyse, that we make
them not altogether so carnall a
yngostly

vngostly, ẏ it might be thought, how that natural and frayle bodyes shalbee in the glorye. Olde wryters saye also, that Origen dyd not perfectlye confesse the resurreccion of the flesshe, but ẏ in the resurreccion he fantasyed and ymagyned such a bodye, as hath litle differēce from a sprite. And therfore in definicionibus ecclesiasticis, there is a Chapter agaynst the sayed Origen, in maner folowyng: if that whych falleth doe stande vp agayne, then shal our flesshe truly ryse againe: for the same falleth in very dede and shal not come to nothyng as Origenes opiniō was, that ther should be made a shyftynge and chaunge of the bodyes, namelye that there shoulde be geuen vs a new body for the flesshe: but euē the same frayle flesh that falleth

Origenes.

Definiciō. Eccle. ca. 6

of the iust and vniust shall without feblenes rise againe, that because of sinne it may suffer pain, or els accordyng to hys deserte continew in eternall honor and glory.

The errours of Origen concerning the resurreccion confuted bi Hierome.

The.19. Chapter.

BVt forasmuch as I haue once recited Origens opinió, touchyng the resurreccion of the body, and somewhat recited the errors of some, that deuyded the resurreccion, declarynge the scornefull opinion of those, whó they

they cal Chiliastes: I wyl shew nowe more largelye, what holye Hierome helde of ỹ resurrecciō of the dead, & howe he confessed the true vpright belefe. He speaketh to Pammachius concerning the errours of Jhon bysshop of Hierusalē: and in the same wrytyng he cōprehendeth ỹ doctrine and opiniō of Origen, cōcerning ỹ resurrecciō in maner folowing. Origen saith, ỹ in ỹ church there be sprong vp two errors: the one frō vs, ỹ other frō the heretikes. Namely ỹ we, as ỹ symple & lowers of the flesh, say, ỹ euē these bones, thys bloud, & thys flesh, that is, that our face, mēbers and al ỹ proporciō of ỹ body, and the whole body it self shal rise agaīe at ỹ last day, so ỹ we shal also go wyth ỹ fete, worke wt ỹ handes, se wt ỹ eyes, and heare wt ỹ eares.

Hieronimus ad Pāmachium.

This, saith he, we speake as simple, homely, grosse & ignorãte people. But the heretykes (as Marcion, Appelles, Valentinus and mad Manes) denye wholly and vtterly the resurreccyon of ỹ flesshe or body, geuyng saluacion only vnto the soule, and saying, that our wordes are nothynge, whan we affirme, that accordig to the ensample and paterne of our Lorde Jesus Christ we shalryse agayne, saying that the lord hymselfe rose in a fantasye or sprete: and that not onely his resurrecciõ, but also his birth came to passe more in ymaginaciõ thã in veri truth: that is, that he was not borne in very dede, but supposed to be borne.

Now for the opinion & minde of both these partyes, Orygen sayth, it pleased hym not: namely,

ly, that he abhorreth the flesh on our syde, and the fantasy on the heretikes parte, for eche of them doth to much. And namely they of our syde, for that they would be agayne, the same they were a fore: and the other, for that they vtterly deny the resurreccion of the bodyes.

And after certayne woordes doth Hierome set forth Origēs opinion, what he helde of the resurreccion, and sayth: There is promised vs another bodi, namely, a spirituall and heauenli, that can not bee comprehended, nor sene wyth eyes, nor hauyng any wayght or burthen, and that accordyng to the circumstaūce and diuersitie of the places, that it shalbe in, shalbe chaunged.

And after certaine woordes doth Hierome set forth the opinion

of Origen yet more playnly, say-
ing: O ye symple, ỹ resurrecyon
of our lord Jesus Chryst oughte
not to disceaue you, in ỹ he shew-
wed hys handes and fete, stode
on the see shore, went ouer ỹ feld
wyth Cleophas, & sayed he had
flesshe & bones. Thys body, that
was not borne of the sede of mã,
and of lust or pleasure of ỹ flesh
is endewed wt greater fredō thē
another body, and wt his nature
it is not vnlyke the spiritual and
heauenly body. For whã ỹ doores
wer shut, he entered, and in brea-
kynge of ỹ bread, vanished he a-
way frō their sight & c. But at ỹ
laste, Hyerome answereth vnto
Origens foūdacion & saith: like
as he shewed his true handes &
his true sides, so did he truli eate
wt thē, went truly wt Cleophas,
spake to thē truli wt his mouth,

The confu-
tacion of
Origens
errour.

last

sat truly at the table wyth them at supper, toke the bread whys true handes, gaue thankes, brake it and reached it the. And wheras he immediatly vanished oute of their sight, that is ascribed to the power of god, and to no fantasye or false body. Whan he, afore his resurrecciō, was broght oute from Nazareth, that they myght throw hym down frō the top of ẏ hil, he passed thorow the middes of them, that is, he escaped out of theyr hādes. May we then talke with marcion, that his birth was therefore but a fantasy, because ẏ he agaynste nature escaped those, that hadde hym? How sayest thou, dyd not they know him in ẏ way, whan he yet had the body, that he had afore? Vpon thys heare the scripture: theyr eyes were holdē, that thei should not knowe hym.

But was he any other whan they knew hym not, or was he any other whan they knewe hym? Verely he was alway one and like himselfe.

And therefore, to knowe and not to knowe, is geuen to ȳ eyes, and not to hym that is sene: although it be ascrybed vnto hym also, that he helde their eyes lest they shoulde knowe hym. Afterwarde wyth many woordes geueth he answere to that, that the Lorde entred, whan the doers were shutte. Yet doth he brefely answere thereynto in hys commentaryes vpon the last Chapter of Esaye, and sayeth: I marvayle that some, after Chrystes Ascensyon, wyll geue and measure hym a body made of ȳ ayre and sone returned to aire agaie, because the Lord, by the power

of

of his maiesty, came in to the Apostles, whan ẏ doers wer shut, consideryng that afore his resurreccion also he went vpō the water of the sea, permyttynge the same vnto holy Peter: who at ẏ first, thorow faith, walked vpon the water. But afterward, whā he beyng faint in fayth began to synck and goe vnder, he said vnto him: O thou of litle faith, whi hast thou doubted? Thus muche wrote Hierome agaynst Origē, and many other moe yet in thys boke wrytten to Pammachius, against John bishop of Hierusalem: which because of greatnesse & length, I haue omitted to put her in writyng.

Saint Hieromes opinion of the resurrecyon of the flesshe.

The.20.Chapter.

YEt in the same boke hath the sayd Hierome set his owne opinion, touching the resurrecyon of the flesshe, directing his oracion vnto bisshop John, & saying: if thou wilt now confesse the resurreccion of the flesh, after the trueth and not after fantasye, as thou sayest, then loke, that vnto the wordes, whyche thou haste spoken to content the symple, that euen in the body, wherein we dye and are buryed, we shall ryse agayne, thou adde these wordes also,

also, and say: seyng a spirite hath not flesshe and bones, as ye see me haue: and forasmuche as it was so distinctlye spoken vnto Thomas: putte thy fynger in myn handes, and thy hande in mi side, and be not faithles but beleuing? Therefore say thou, that we also after the resurrection shall haue euen the same members, that we dayli vse, yea the very same flesh, bloud and bone. The workes whereof the holy scripture condemneth and reiecteth, and not their nature.

And thys is the ryghte and true knowledging of the resurrection, whych so giueth honor vnto the flesh, that therby it ministreth nothing the verite of the flesh. Afterward speaketh he yet more euidently: I will frely confesse, though ye wrye your mouthes at

it, ſcratch your head, and ſcrape
wyth your fete, yea and though
ye ſhold ſtone me to death forth
wyth: Yet wyl I manifeſtly and
playnly knowledge and confeſſe
the fayth of the churche or con-
gregacion of God, and boldely
pronounce that the ryghte, sure
founde Chriſtian trueth of the
ſurreccion, can vtterly not be vn-
derſtande wythout fleſhe, bone,
blond and members.

Where fleſhe, bones, blond &
members are, there muſte nedes
bee a difference of kynde, as of
man & womā. And where theſe
both are diſtinct the one from the
other, there John muſt be John
and Mary muſt be Marye. But
thou nedeſt not to be aſtonied at
the mater, as though a weddyng
alſo were there to be kept in al
haſt: ſeyng that before they dy-
ed

ed, they liued wythoute ye worke of their kynde, that is, wythoute the acte of mariage.

It is promised vs, that we shal be lyke vnto the Aūgels, that is, partakers of the saluacion: in the whyche saluacion, the Aungels are wythout flesshe and distinction of kynde. And yet it is geuen vnto vs in our flesshe and kynde. Thus beleueth my symplicitie & vnderstandeth, that the kynde must be vnderstande, howbeit wythout the workes of the kinde: yea that men must ryse agayne, and so become lyke vnto the Angels of god.

Neyther ought the resurrection of members forthwyth to be therfore estemed vnprofytable and superfluous because thei shal not do theyr office, but stādyde. For whyle we are yet in thys

this life, we endeuour our selu
not to perfourme the workes
our members. As for the comp
ryson towardes the aungels,
is not a chaungyng of men in
aungels, but it is an increasyn
of the mortalitie and glori. Th
much haue I spoken of the co
sion of holy Hierome.

Sainct Augustin
myndeof the Resurreccion
of the flesshe.

The. 21. Chapter.

TOuchyng the resurrec
on of our flesh, not one
did holi Hierome bele
thus, who yet testifieth
that he knowledgeth a
confesseth the vniuersal Chris
in fayth: But also S. Aust

wholy agreeth vnto S. Hierom and namely Lib. 2. Retractat. Cap. 3. For in repetyng and correctyng certayne poyntes out of the. 32. chapter in ỹ boke de Agone Christiano, he sayth; I said it shall not be flesh & bloud, but an heauenly body. Thys oughte no man to vnderstande, ỹ therefore there shalbe no true substaunce of the flesh: but ỹ the names of flesh & bloud, must the infirmite of ỹ flesh & bloud be vnderstãd. Itẽ. Lib. 1. Retractat. cap. 17. In repetynge & correctyng certaine poyntes, whych he had wrytten long afore, in the boke de fide et symbolo: In ỹ tyme of ỹ Aũgelycal chaũge (sayth he) it shall not be flesh & bloud, but only a body &c. This I spake of ỹ chaũging of earthi bodies into heauẽly &c.

But yf one woulde vnder-

stande

ſtand it ſo, that the earthy body
whyche we nowe haue, ſhoulde
ſo in the reſurrecyon be altered
and chaunged, that theſe mem-
bers and the ſubſtaunce of thys
fleſhe ſhall not remain, no doub-
he is not in the ryghte waye, but
ought better to be inſtructed: co-
ſyderyng that he is warned and
moniſhed thorowe the bodye o
our lord, whych after the reſur-
reccion appeared euen wyth the
ſame members, not only that he
myghte bee ſene wyth eyes, but
handled alſo and touched wyth
handes.

Beſydes thys, he teſtifyeth
that he hath true fleſh vpō him,
whan he ſayeth: handle me and
ſe, for a ſprete hath not fleſh and
bones, as ye ſee me haue. There-
fore it is euident and plaine that
the holy Apoſtle Paule denyed

not, that the true substaunce of the
flesh should not be in the kyngdō
of God. But rather wyth these
wordes, flesh and blood, he vnder
stode, that either mē, which liue
after the flesh, should not haue the
inheritaunce of heauen: or els that
there should be in heauen no infir
mite of the flesh at al. This is
a greuous mater for vnbeleuers,
and hardely are they persuaded
to beeleue the resurreccion: but
most diligently and after my po
wer, haue I treated therof in the
last boke de Ciuitate dei.

Yet handleth he of the resur=
reccion, not onli in the last boke,
but also in the. 13. boke De Ciui= De ciuitate
tate dei he wryteth thus: the dei. Li. 13.
Chrystian fayth doubteth vere= ca. 22. et. 23
ly nothyng at al, to cōfesse of our
sauiour, that also after the resur=
reccion, though now in the spiri=

tuall flesshe, yet also in hys true flesshe, he did eate and drynke wt hys disciples. Wherefore are they called also spirituall bodyes: not that they therfore ceasse to be bodyes, but that thorow the sprete, whych geueth lyfe, they shalbe preserued and remayne.

And the same is agayne retractat. li. I Cap. 13.

For lyke as these our bodies, which haue a lyuing soule, & yet bee not named a sprete ✠ geueth lyfe, but naturall or soulisshe bodies, and therfore are not soules but bodys: so shal ✠ glorified bodies be called spiritual.

Yet god forbid we should therefore, beleue ✠ they shalbe spretes: but bodyes shal they bee, whiche shal haue ✠ substaūce of ✠ flesshe. And for asmuch as they are preserued & made aliue thorowe the sprete, they shal suffer no grefe or infirmite. Then shal not man be

earthy

earthy, but heauenli: not that the body, which is made of ỹ earthe ſhal no more continew the ſame body: but ỹ thorow the heauenly gift and grace he ſhalbe ſo. from hence forth, that beeyng ſuche a kynde and nature as can not pe-ryſh, and altered from al infirmi-tie; he ſhalbe able to dwel cõmo-diouſly in heauen.

Furthermore ſaith S. Auſtẽ in the. 22. boke the. 30. Chapter: how ỹ bodyes there ſhall moue, I dare not raſhlye defyne: for I can not comprehend it, it paſſeth my vnderſtãding. Yet ſhal their mouing & ſtate, eue as alſo their proporcion, be altogether bewti-ful: and howe ſoeuer it ſhal be, it ſhalbe in ỹ place, where nothing can be but ỹ, which is bewtiful & cõly: yea where ỹ ſprete wil, ther ſtrayghte ſhall the body be alſo.

Nether wil the sprete any thing that is not very semely and comly both for hym and it: thus have I hetherto recited S. Augustins belefe, to conclude thys matter of the resurreccyon.

¶ Vvhat aurelius prudencius thoughte of the same.

The .22. Chapter

I Wyl herevnto adde ẏ verses of the excellent and Chrystyan man, Aurelius Prudentyus, whyche doe wonderfully expresse vnto vs the resurreccyon of our flesh, and set it directly before our eyes.

My

My body in Chriſt
Shal riſe agayne:
I ſpeake it earneſt,
For it is playne.
Why would ſt thou then
I ſhoulde deſpayre,
O fleſhe, whan I doe
See ſo fayre
The waye, that Jeſus
Chryſt, my Lord,
Went after his death,
As ſayeth hys worde?
Thys is the grounde,
And foundacion,
My hart beleueth
Wyth confeſſyon:
That I am ſure,
And know certayne,
My body ſhall ryſe
Wholy agayne.
Not one heer leſſe,
Then was before:
Neyther in greatnes

Any more:
Wyth strength and shape
As it liued here,
Afore they it
To graue dyd beare.
There is no tooth
Nor nayle so smal,
No heer so litle,
But though it fal:
Yet perysh it shal
Not finally,
But out of graue
Ryse certaynly.
God whych afore
Created me,
Wyth shape and strength
Vndoubtedly,
Wherwyth I here
On earth shoulde lyue:
No feble nor weake
Thyng me shall geue.
For where any thyng
Shall perysh at al,

Jt is olde feble:
So doe not thou call,
Of our bodyes
The renouacion.
Therfore is thys
My expectacion.
What sickines, payne
And aduersite,
What death in thys
Vale of misery,
Out of thys world
Now taketh away:
Shal, whan I ryse
At the last dayes
From death to lyfe
Al new, certayne
Be geuen me al
Together agayne.
For seyng that death
Is ouercome:
Jt euer besemeth

Our bodis at the resurreccion shal not be fesble nor weake.

Vs all and some,
Quietly to truſt,
Wyth ſtedfaſtnes:
Our god wyll kepe
Wyth vs promes.
Leaſt whan we come
Into the graue,
A man no hope
Then after haue,
Whan he to lyfe
Commeth eternall,
That he, for hys
Body mortall,
Whych here ſo full
Of faultes was,
As bruckle and frayle,
As any glaſſe,
Shall haue a body
Of perfectnes,
That cold can not,
Nor honger preſſe.
Though weakues
Be, at all ſeaſon,

The strength of death,
And operacion,
Thereby in vs
What is consumed,
Whan it agayne
Shalbe restored:
Then thorowe the power,
Wherby we ryse,
We goe to the father,
In perfect wyse.
Thys should ryght well
Content our hart:
Therfore my body
Regardethnot smerte.
In Chryst my trust.
Is constaintly:
Who promysethvs,
Assuredly,
To rayse vs vp
From earth at last:
Therfore be thou
Nothyng agast.
For sycknes nor

Aduers

Aduersite:
Nor yet let thou
The graue feare the,
Let thys euer
Thy comfort be,
That Chryst prepared
The way for thee,
Wherin hymselfe
Is gone before.
Folowe thou and liue
For euermore.

The bodies of vn beleuers shall verelye ryse agayne.

The.23.Chapter.

BVt to the intente ẏ no man doubt, touchyng the resurrecciō of the flesh of ẏ vnbeeleuers: I wyll brynge forth certayne testimonies of holy scripture, whych doe manifestly declare, that the vnbeleuers or vngodly shal with theyr own true bodyes ryse agayne.

The Prophet Esay in the laste Chapter of hys boke saieth: they shal goe forth, and loke vpon ẏ bodyes of them, that haue vylely behaued themselues agaynste me: for their worms shal not die, nether shal their fierbe quēched, and al flesshe shall abhorre them. Wyth thys sentence doth ẏ prophet play after ẏ maner and custome of those, ẏ haue soone gotten ẏ victorye: which w̄ great desier, after ẏ the battail is wōne, get thē out of ẏ citie into ẏ felde, to vew and loke vpō the bodies of

Esay. 66.

of ſuch as are ſlayne, and how
foꝛtunatly they haue foughte.
Foꝛaſmuch now as Chꝛyſte alſo
hath fought pꝛoſperouſly, ouer-
come his enemies on domes dai,
and made them hys foote ſtole:
the faythfull ſhall goe oute to ſe
the bodyes of the vngodly. The
Pꝛophet doth foꝛ thys cauſe call
them bodyes, euen to declare,
that the bodyes, rayſed vp from
death, ſhall be verye true fleſhe.
He continueth further alſo in ſ
recyted ſentence, and ſaith: their
woꝛme ſhall not dye. Foꝛ the bo-
dies oꝛ coarſes ar ful of woꝛms,
neyther are they aught but woꝛ-
mes meate.

All this is ſpoken after the cu
ſtome and pꝛoperty of man, and
weaknes of thys tyme: and here-
wyth is deſcribed vnto vs, and
ſet befoꝛe our eyes, eternall pu-
niſhment,

nissment, and how it shal goe in the lyfe to come.

In Daniel we reade thus: many of them, that slepe in the dust of the earth, shall awake: some to euerlastyng lyfe, some to perpetuall shame and reprofe. Daniel, 12.

The whole multitude of bodys, sayth he, that are become duste, yea all flesshe shall thorowe the power of God ryse agayne, but not in lyke case and sort. For the good shall aryse to eternall lyfe, the euil to euerlastyng death.

After thys maner spake the lord also: verelye verelye I say vnto you: The houre commeth, in the whyche all they, that are in the graues, shal heare hys voice, and shal come foorth: they that haue done good, to life: & they ✠ haue done euil, to death. Who is so ignorañt but he perceyueth, that to John. 5.

slepe

slepe in the earth, as the prophet Daniel sayd, is to be in ỹ graues, as Christe saied, is one maner of speche and of lyke effect. Now forasmuch as they, that are in the dust of ỹ earth and in ỹ graues, come forth, awak and rise again, and onely the bodyes are in the graues, wherin they corrupte: it foloweth that mens true bodyes, not only of the good, but also of the euil, shal truely ryse agayne. And the same doth the lorde yet declare more euidently Mat. 10. Feare not ye thē, that kyll ỹ body, and ar not able to kil ỹ soule: but rather feare him, which may destroye soule and bodye into hell.

Not only the soules, but also the bodyes of vnbeleuers, doeth the lorde destroye. Oute of the whyche it foloweth, that they

shall

ſhal ryſe agayn: for if they ſhold not ryſe agayne, they coulde not be tormented and plaged. Neyther ſhal any other bodye riſe agayne to payne and punisſhmēt, but euen the ſame, that wyth his vyle workes hath deſerued the plage.

And herevnto ſerueth alſo the deſcripcion of the laſt iudgmēt. Math. 25. And S. Paul ſayeth 2. Cor. 5. We muſt al appeare before ỹ iudgemēt ſeate of Chriſt: that euery one maye receaue in hys body, accordyng as he hath done, whether it be good or bad. Se, how manifeſtli and expreſſely the holy Apoſtle teſtifieth, ỹ the body ſhall ryſe agayne.

In ỹ ſame terrible iudgement of god ſaith he, muſt eueri one take his body to him agaie. And whi muſt he take ỹ body vpon him a-

gaine

gayne? Euen to the intente that
whan any one hath receaued his
body agayne, he maye lyke wise
receaue the rewarde, that he by
and wyth his lyuyng body hath
deserued.

Now hath the body some thing
to doe wyth godlynes and vn
godlynes, wyth vertue and vice:
for the bodye is an instrument
or vessel wherewyth somewhat
is done: and therefore in the iust
iudgement of god, the body, ac
cordyng to the deuyne righteous
nes, shall not bee emitted neyther
forgotten at al.

For if it haue ben obedyent
and subiect vnto the sprete, yf it
haue suffered much trouble for
the name of Jesus Chriſte, yf it
hath been an earnest folower of
ryghtuousnes: thē shal it be wor
thy also to be glorifyed. Againe:

If it hath been geuen ouer to worldly voluptuous pleasures, or transitorye thynges of thys world: then wyth the soule that wroughte wyth it, shal it iustlye goe to eternal damnacion. Wherfore the vnbeleuers shal trulye ryse agayne in their owne flesshe: yea euen in the same, which they here in thys tyme haue fed, and pampered wyth all voluptuous pleasure and excesse.

And lyke as they in this time haue wyth their body take their own pleasure, ioye and delightes: so in the lyfe to come they shalbe plaged and punished wyth euerlastyng payne and tormente, in the same body.

For S. Paul wytnesseth farther in the actes of the Apostles, and sayeth: I worshyp the God of my fathers, beleuing al thigs Actes. 24.

which are writtē in the lawe & in the prophetes: and haue hope towardes god, that the same resurrecciō of the dead, which they themselues loke for, shalbe of the iust and vniust.

De fide ad petrum. cap. 3.

Therfore holy Augustyne in the boke de fide ad Petrum diaconū sayd wel and Christianly, accordyng to the nature of the Apostles doctryne: the vnrighteous shal haue a common resurrecyon of ỹ flesh w̄ the righteous: but the grace of the chaunge, or glorificacion, they shal not haue. For frailtie and misery shall not be taken away from the bodyes of the vngodly, neyther ỹ shame and reproche, sycknes and feblenes, in the which they ar sowen: which therfore thorowe death ar not extinct and taken away, that thei mai belōg to eternal death,

payne

payne & punissment, euerlastig lye to be plaged body & soule, & continual torment that neuer ceasseth. These are Augustines wordes. And after lyke sort did the lord also saye in the gospell: they, that haue done euil, shall a- John.5.
ryse to the resurrection of iudgement or damnacio. As if he wold say: the vngodly, that & their bodyes shall ryse agayne, shall ryse wyth such property & proporcio of their body, y their bodys may suffer y paine & torment: nameli that they now beyng made euerlastyng, may not be wasted and consumed awai thorow any paie or trouble, how great & horrible so euer it be. And so the bodyes of the vngodly, y rise againe frō death, shal after the sayed maner bee altered & chaūged. For y bodys y might aforethorow paie &

trouble be broken and cõsumed, are now altogether as yron, yea ſuche as can not be broken, and yet paynfull and paſſyble: ſo that from hence forth, the more they be tormented, the harder they become, and, thorowe Gods vengeaunce, more vnapte to be deſtroyed, and yet made the more able to ſuffer miſery.

The

The thirde part touchyng the damnedes perdicion and the blessedes saluacion.

The death and damnacyon of the vngodlye.

The.24. Chapter

NOw seyng the onset is geuen, and the oracyon come so farre, ꝑ I muste also speake some what of the eternal death and damnacyon of the vnbeleuers, ꝑ

thys matter may be wholy, vp-
ryghtly and perfectlye brought
to an ende: I wyl therfore bref-
ly declare, that ỹ death, and dam
nacyon of the vnbeleuers and vn
godly, is enioyned vnto them of
god. Item, ỹ the soules ar passy-
ble. Moreouer where the scrip-
ture declareth ỹ place of dānaciō
to be, and after what sorte dam-
nacion shal tormēt ỹ vnbeleuers.
Finally, I wil declare, whether ỹ
punishment of the vngodly be e-
uerlastynge, or whether it shall
ceasse at length. Holy scripture
doth oft & many tymes make mē
cion of the death of the soule,
which yet concerneth not the sub
staunce, but the state thereof.
For holy Augustyne in his boke
de fide et simbolo speaketh ther-
of very wel & Christianly. Lyke
as the soule, saith he, by reasō of

The death of ỹ soule.

De fide et symbolo. cap. 10.

vyces

vices & wicked maners is fraile, so may it also be called mortall. For the death of the soule, is to fall from god, and not to kepe it selfe vnto god: which is also the firste synne commytted in paradyse, as it is conteyned in holye scripture.

Moreouer the soule dyeth, whan it is verely spoyled of eternal life, and cast into euerlastig sorow, trouble and misery. And therfore, saith Augustine farther the soule also hath her death, namely whan it lacketh & is destitute of the eternall & godly lyfe: which truly & iustli is called the lyfe of the soule. But vndeadlye or immortall is it called, because it neuer ceaseth to lyue, how miserable so euer ỹ life of it be.

What bodely death is, euery manne knoweth well: but eternall death, whan a man dyeth

the seconde tyme, is thys: whan the flesshe ryseth agayne, and so is placed in euerlastynge tormente.

For after the last sentence or iudgement of god, ỹ whole mā, and not the halfe, shal be eyther saued or damned. The eternall death also hath S. John in hys reuelacion called ỹ second death. Thys is appoynted beecause of sinne, and is not a resting or ceassyng, but a continuall payne. This death is called also damnacyon, that is, a iudgemente, beecause the vngodlye is adiudged vnto payne: and for that there is appoynted hym a tormente, sorrow and trouble that neuer ceasseth, and that, as touchynge the greatnesse therof, can neuer be expressed wyth tunge.

Apo. 2. 20.

That

¶ That there is an eternall death and damnacyon, and that the soule is passible.

The.25. Chapter

NOw that there is an eternall damnacion, the truth and righteousnes of god testifieth. For how could god be ryghtuous, if he had no punisshment, wherewith to tormente and plage ꝑ vicious and wycked? Therefore oute of dout an eternall death and damnacyon there is, thoughe the vngodly doe mocke and laugh it to scorne, and passe not vpon it.

The

The godly ſacred bible, whiche is an aſſured witnes of ẏ trueth, ſayeth euidently: death is ẏ ſtypende or rewarde of ſynne. And:

Roma. 6.

by one man came ſynne into the

Roma. 7.

worlde, and by ſynne death. Itē, thorow the ſynne of one man, is the euil fallen by inheritaunce, ſ come vpon al men vnto damnacyon.

Gene. 3.

For, in ẏ boke of Geneſis, god ſayeth: In what day ſoeuer thou eateſt of thys tree, ẏ ſhalte dye ẏ death. Nowe dyd he eate therof, and therfore he alſo died, and was eue cōdemned, appointed and adiudged vnto eternall death. The lord ſayth alſo in the goſpel: if ye beleue not that it is I, ye ſhal dye in youre ſynnes.

John. 8.

Item: he, that beleueth not, is cōdemned already. Such like teſtimonies ar foūd in holi ſcripture innumerable: out of the whyche

John. 3.

we

we finally conclude, that death and damnacion is enioyned, appoynted & adiudged of god, vnto all vnbeleuers and vngodlye. But forasmuch as there be some whych thinck, that, seyng ỹ soule is a sprete, it cannot, nether may suffer, yea that it is not subdued to any passion at al: Therfore, agaynst such curious teachers, I wyl set now the soule of the gorgious riche man in the gospell, whyche expressely and playnlye sayth: O sende Lazarus, that he may dipe the tippe of his fynger in water, and coole my tunge: for I am tormented in this flame: lo, the riche mans soule is tormẽted in the fyer. Hereout now it foloweth, that the soules ar passible and subiect to suffer. Luke. 16.

And thoughe thys bee shewed vnto vs of the Lorde as a

parable

parable, yet is it done for thys intent, euen to describe and declare vnto vs the state and case of the soules, that are separated from the bodyes.

And how payne and punissment is appoynted vnto ỹ soules it is found expressed not only in the similitudes, but also in ỹ holy gospel of Mathew the trueth it selfe sayeth: feare ye hym rather, whyche may destroy soule and body into hell.

What the mouth of god speaketh, muste nedes be true: Yea a shamefull and straunge thynge were: it for any man from hence forth to doubt in thys, that with so euidente testimonyes is wytnessed.

We oughte rather to beware, that, wyth oure vicious lyfe, we deserue not to learne and fele by experience,

experyence, the rightuous iudge ment of god, concerning ȳ which we nowe doubt and demaunde so foolyſhlye, as thoughe there ſhalbe nothing of it. Now what I haue ſpoken of the ſoules, that are alreadye departed from the body, muſt be vnderſtande alſo of the bodyes, which come agaie to the ſoules in the reſurreccion.

The bodys of the vnbeleuers, beyng rayſed, are paſſyble.

The. 26. Chapter

FOr that the bodyes, which come agayne to the ſoules and are rayſed vp, are paſſyble: it maye well be vnderſtande and perceaued by

by that, whiche is treated of al
ready. S. Augustine Lib. 21. de
ciuitate dei. cap. 4. shewth bi ma
ny naturall examples and euide
ces, that lyuing bodies may wel
remayne and continew in ỹ fier.
But touching the place of the pu
nishment, or where the soules &
their bodyes shal be tormented,
the scripture sayeth symply and
playnly, that the vnbeleuers go
down into hel. Hereof is it eas
to perceaue, that hel is vnder vs
in the earth: not wythstandynge
to go about to describe, to shewe
and to compace precisely ỹ place
and the rowme, where it lyeth, s
to poynte it out, becommeth not
vs verely, but is a folish presũp
ciõ. The testimonies of the scrip
ture are symple and playne. For
Psal. 55. the Prophete Dauid sayth: lette
death fall sodenly vpon them, s

let

let them goe downe quicke in to hell: for wyckednes is in theyr houses and priui chambers. Itē: wyth all their substaunce wente they down quicke into hell, and the earth couered them, and thei perissed from out of the congregacion. Herevnto serueth also right wel the destruccion of Sodome, and that whych the Prophet Ezechiel declareth: namely that all cruell people are gone down and descended into hell: as the Elamites, whych are the Persians, Edomits, and others. And therefore concludeth he farther, that euen Pharao, the kyng of Egypt, seyng that he also is a tyraunt, muste be thruste downe into hel, and be gathered vnto other vncyrcumcised, that is to saye, vnbeleuers. Item

Numer. 16.

Gene. 19.

Eze. 32.

Item in Luke is ȳ hell placed be-
Luke.16. neth downewardes. For thus is
it wrytten in the Euangelist: be-
twene vs and you, ther is a great
space sette: so that they, whyche
would goe down from hence to
you, can not.

2.Peter,2. The holy Apostle Peter spea-
kynge of the aungels that fell,
sayth euidently: that they ar cast
down into hel, kept ā bounde in
the cheynes of darknes for euer.

Esay.30. Esaye also speaketh of hell, and
sayeth: the lord hath set hell in ȳ
depe, and made it wyde. As for
the maner, fashion, and measure
of the damnaciō, and how great
the torment of hell is vpon vnbe-
leuers: I suppose no tunge is a-
ble to expresse the terryble and
vgesome payne and punishment
therof. For Virgile the olde Po-
Virgilius. ete, thoughe he were an heithen
man

man, yet whan he had recited di
uers and sondri vices, and what
punisshment is ordeyned for thē
of god, he sayd in hys sixte boke
of the Eneydes.

An hundreth tunges,
And mouthes as many,
Although I had,
Wyth eloquence hier
And though my voyce
All yron were
In strength: yet could
I not declare
The vices of men,
Nor yet can tell,
What paynes therfore
They suffer in hell.

¶ The paynes of
hel and the mater for the continu
ans of the tormentes, wyth the
space of the place, and kinds
of punysshementes.

The.27.Chapter

YEa thoughe the holy scryp-
ture it selfe, can not with suf-
ficient wordes expresse the
paynes of hell and punishmente
of the damned: yet doth it partly
describe the same with outward
and corporal thinges, geuing vs
occasyon therby, to cōsider farre
greater thynges: and, so to saye,
out of the sinale to ponder and
weye the greater: as whan it cal-
leth the paynes of hell, the oute-
warde darckenesse, that is, moste
terryble sorow and trouble, cal-
lyng the payne also weping and
gnasshyng of teeth.

Item, colde: and continuall
fyer that neuer quencheth, & the
perpetuall gnawyng worme. As
euery one that hath red the gos-
pell, is well enfourmed. The pro-

phet

phet Ezechiel sayth, that in hell there is a greate multytude of graues. And so, by a figuratyue and borowed spech, he declareth the horrour, mourning, weping and lamentacion of the damned. The Grekes in theyr language named hel of darcknes, colde, trē blyng and quakyng. Eze.32.

For Ades commeth of, a, and Eidein, that is of not seeyng: or Tartarus of ỹ word tartarizein, that is, to shudder for cold: or of taratto: that is, to be in heuines, putte in feare, and out of quiet. But for the openynge of this mater, we wyll take the testymonyes of the Scrypture in hande agayne.

The LORDE sayeth: at the ende of the worlde, shal the sonne of man sende foorth hys Aungels, and they shall gather Math.13.

out of hys kyngdome al thinges that offende, and them which do iniquitie, and ſhal caſt them into the fyer ouen: there ſhal be wayling and gnaſhyng of tethe. And euen the ſayd wordes doeth the lorde vſe agayne in the ſame Euangeliſt. Item Eſay ſayeth: for he from the begynnyng hath prepared Tophet, that is, hel euē for kynges, and made it depe and wyde.

Math. 22. 24

Eſaye. 30.

The manſyons or chambers therof are of fyer and exceading muche wood, whiche the breth of the lorde, as a ryuer of brymſtone, doth kidle. The place of ỹ prophet haue I partly declared, in the expoſicion of the fift chapter of Mathew, and here wyl I now partly expounde it.

The prophete truly, wyth theſe wordes, declareth an aſſured

a very wyde and broade place of hell, whan he ſaith: he hath made it depe and wyde.

Hereof than it foloweth, that hell is in the depth, and that the place it ſelf is an horrible depth, ſo that whoſo doeth once ſyncke down into it, ſhall come no more there out: nether nedeth any m̄ to thynke, that the place is not great and wyde ynough. For tou chyng wydenes, it ſhall be able ynough to holde all damned perſons.

For, the wydenes and greatnes therof, ſayeth the Prophete, is exceadyng horrible. The terrible payne alſo and torm̄et, wherwyth the vngodly are puniſhed, hath the prophet deſcribed with theſe wordes, and ſayd: the manſyons or chaumbers thereof are of fyer. As if he would ſay. The

paine of hel is greater, thē can be expressed, for the fyre noteth an vnoutspeakable trouble. As for stuff to be tormented wal, it shal neuer lack, neyther shall the pain haue euer any ende. Therefore saith he, that ther is much wood. It foloweth moreouer, that the lordes breth, which is as a riuer of brymstone, doeth kyndle, and as a belowes, blow ỹ fiet, quickenyng it and euer renewyng it, to burne euermore. Therefore we ought not to thynke that that fier is kept in by naturall causes: for by the power of god is it kindled and kept in. The same Prophete

Esaye.66. sayeth also: they shall goe forth, and loke vpon ỹ bodyes or coarses of them, that haue villy behaued themselues agaynst me: for their wormes shal not dy, neither shal their fyer be quenched, & all

flesh

flesh shal abhorre them. And vn to these wordes hath the Lorde respect, whan he sayth in the gospel of Marke: better is it for the to goe halte or lame into life, then hauynge two fete to be cast into hell, into the fyer that neuer shal be quenched: where their worme neuer dyeth, and their fier neuer goeth out. Marke. 9.

Herein therefore consysteth the punishment and damnacion, that the vngodly, which here vp on earth woulde not knowe god, and receaue the light of the gospel, shalbe cast out from the face of god, wherin only yet is ỹ fulnes and perfectnes of al ioy: and than shal they bee shut vp in the great, thicke and perpetual darknes. For ỹ iudge cõmaũdeth thẽ to depart frõ him, ſ to goe into eternall payne and damnacyon.

Yea the vngodlye ſhall goe into themſelues, and ſhall knowe the equitie of the iudge: and therefore fret and gnawe theyr owne hart, wyth ſighing, with vnſpeakable payne, greate ſorowe and trouble.

Thys is called, and ſo it is in dede, the gnawing worme, that in the hartes of the vngodly neuer dyeth. Rom. 2. For S. Paule ſayeth playnlye, that at the ryghteous iudgement of god, the conſciẽces of all men ſhall beare wytneſſe, and that the thoughtes in themſelues ſhall eyther accuſe or excuſe them.

The ſame S. Paul alſo, ſpeakyng of the iudgement of God, ſayth: prayſe, honor and immortalite ſhal he geue vnto them that continue in good doing, and ſeke eternal lyfe; but vnto them, that

are

are rebellious, disobeyinge the trueth, and folowe iniquitie, shal come indignacion, & wrath, trouble and anguish. Besides al this shall the vngodly be in the felowshyp of most foule spretes, wyth whom they had their lust in this lyfe.

There shal al be ful of confusyon, lothsomnes, and great torment, and so shal all burne together for euermore. For thus shal the Judge geue sentence w plain and expresse wordes: departe fro me ye cursed, into euerlastynge fyre, whych is prepared for the deuil and hys aungels. Math. 26.

The Prophete Daniel sayeth also: the wycked shall ryse to perpetuall shame and rebuke. Item Esaye: al flesh shall abhorre thē. And holy scripture sayeth, ỳ the vngodly are geuē ouer vnto the deuyl

deuil, to burne perpetually.

The refutacion of them, that denyed the punyssment of the vngodly to be eternall.

The. 28. Chapter

MOrouer S. Augustine saith in ẏ last booke de ciuitate dei, that some here tofore haue ben so merciful, that thei durst promyse grace, deliueraunce and lyfe, euen vnto those that are dāned & adiudged to eternal deth. The same wytnesseth also S. Hierome, in hys wrytyng vpon the last chap. of Esaye. But no man ought to be moued by such a foolyss and erronyous opiniō of certayne vnbeleuers: whych opinion hath of al faythful men been

been euer styl reiected and con-
demned. For the testimonyes or
witnes of the scriptures, which
wholy wythout all contradiccio
ar to be credited, speake simpli &
playnly, & the punissmente and
damnation of the vngodly or vn
beleuers is euerlasting, and not
only of long cōtinuaūce, as some
expounde it: but so greate, that it
can not be expressed, and so per-
petual, that it is wythout ende.
Herevpō, for the opening of the
matter, we wyl shewe moe testy-
monies. Esaie sayeth: thy riuers
shal become rozyne, and the dust Esaye. 34
brimstone, & earthy burnig pitch,
not able to be quēched daye nor
nyght: the smoke shall eternallye
goe vp, frō generaciō to genera-
cyon shal there be a destruccion:
nether shal any man bee able to
walk ther in euerlastig eternite.

The

The Prophet doubtles speaketh of hel, minding w many wordes to declare, that the puny ſhmente and payne of hell is eternall and wythout ende.

For firſte he ſayeth: day and nyght ſhal it not quenche. Then ſayeth he farther: the ſmoke ſhal goe vp ſtyll foreuermore. Item, yet more playnly: from generacion to generacyon ſhall there be a deſtruccion: namely a dwelling, where as is nothyng but payne and vndoyng.

And at the ende he addeth: nether ſhall any man be able to walke there, in the euerlaſtyng eternite. Whych is ſuche a maner of ſpeche, that ſcace there can be any other founde, that more diſtinctly, euidently and playnely expreſſeth the eternite. For what is the euerlaſtynge eternite els,

but

but a tyme wythoute ende? But to be able to dwel or walk there, ſignifieth not, that no man ſhall dwell in hel: but that it is a lothſome horryble place, wherin euery man deſireth neyther to dwel nor walke.

Other prophetes alſo, ſpeakyng of the deſtruccion of lãdes and cities, haue with ſuche lyke maner of ſpeche, deſcrybed a very foule and horrible ſubuerſiõ. Therefore woulde the holy prophet Eſay alſo expreſſe here nothynge els, but an euerlaſtynge lothſomnes, that neuer ceaſſeth. In the holy Prophet Daniel, it is wrytten thus: they, that haue inſtructed the multytude vnto godlynes, ſhal ſhine as ỹ ſtarres in ſeculum et in perpetuum, for euer and euer. Daniel.16.

Now leſt that by this worde,

ſeculum,

seculū, any mā vnderstāde a lōg seaso, as an hūdreth, a thousand, or. 10000. yeares, he addeth they to immediatly in perpetuū, ꝑ is, in to ꝑ eternite, or forevermore. And lyke as ꝑ eternite is appointed for ꝑ righteous, so is ther an euerlastig eternite ordeyned for the wicked. For ꝑ lord sayth plainly. Thei ꝑ haue done good, shall come forth to the resurreccion of
John. 5. life: & they ꝑ haue done euil, to ꝑ resurreccion of iudgemēt. Note here the maner of speche, to the resurreccion of lyfe, and to ꝑ resurreccyon of iudgement. Now haue I shewed afore, that thys saying, to ryse vp vnto the resurreccyō of iudgement, is asmuche as to ryse to a continual and stil remaynyng state, in ꝑ which the bodyes raysed vp endure perpetually in torment. We finde also the like in ꝑ same gospel of John

that

that ꝯ lord ſaith: whoſo beleueth on the ſonne, hath eternall lyfe: but he ꝯ beleueth not the ſonne, ſhal not ſee life, but the wrath of god abydeth vpō him. Lo, what could be more euidētli and pithely ſpoken? He ſhall not ſee lyfe, ſaith the lord. Item: the wrath of god remaineth vpon hym. Yf he ſhal not ſee lyfe, how ſhal he thē, as yonder men ſay, be preſerued or ſaued? Item: Yf the wrath of god abyde vpon hym, thē ſurely ꝯ vēgeaūce, ꝯ is, ꝯ payn ꝛ puniſhment, ſhal not be taken away frō him. And note, ꝯ he ſaith: ꝯ wrath of god abideth, yea abideth on him. As if he wold ſaye: the puniſhmēt hāgeth vpō him, ſtickth faſt, moueth not away, altereth not but worketh in ꝯ vnbeleuers wout ceaſſig for euermore. The lord ſayth: al ſynnes ſhal be forgeuen the childzen of men, ꝛ also John. 3.

Marke. 3.

the

the blasphemies wherwith they blaspheme. But whoso blaspheme̅th the holy goost, hath no forgeuenes for euermore, but is gilty of eternall iudgemente. For euermore, sayth he, hath he no remyssyon.

And herevnto he addeth: he is in daunger of eternall iudgement, that is, he shalbe puny shed wyth euerlastyng contynual punissment. The Lord sayth moreMarke.9. ouer in the same Euangelyste: better it is for thee, to enter into lyfe halte or lame, then hauyng two fete, to be caste into hell fyer: the fyer that neuer quēcheth, where their worme dyeth not, & theyr fier goeth not out. Wherein he repeteth once agayne, that the fier neuer quencheth, and addeth thereto, that the worme neuer dyeth. Wherefore as the bo-

dyes

dyes euer continew, so endureth their wozm also perpetualli. For the wozme lyueth and is sustey= ned onely of the body oz caryon. S. John also sayth in his reuela cion: if any man wozshyp ꝯ beast and hys ymage, and receaue his marke in hys forehead, oz on his hande: the same shall drynke the wine of the wrath of god, which is powred in the cuppe of hys wrath. And he shal be punyshed in fyer and brymstone, before ꝯ holy aũgels and before ꝯ lambe. And the smoke of their tormẽt ascendeth vp for euermoze, and they haue no rest day noz nygyt &c. And the lyke is repeted in ꝯ 20. cha. Thus much of e= ternall dãna= ciõ.

Apoca. 14.

Of eternal lyfe and ſaluacion, and that there is an eternall lyfe.

The.29. Chapter

NOw reſteth, that in the ende of thys booke we collect ſome what oute of the ſcripture, concernyng euerlaſtynge lyfe, and the moſt perfect ſaluaciō of al elect, which is our only expectacyon & only hope, that we vndoubtedly loke for and truſt to inherite, and that thorow the benefite and merites of our Lord Jeſus Chriſt. That there is a bleſſed and eternall lyfe, no man can denye, vnleſſe he be altogether an enemye of God, and excepte there bee a hy-

hym no lyfe at al. For if there be no euerlastyng life, & no euerlastyng saluacion, then is there also no god: or thoughe there were one, yet were he nether true nor iust, seyng þ vnto all ryghtuous and faythfull he hath promysed eternal lyfe. But a god there is, who is true and rightuous: ther fore is there also an eternall life and saluacyon, whyche he hath promised to faithfull beleuers. This doth holi scripture recorde & these witnesses. Dauid saith: Psal.27. I beleue & trust to se þ riches of Math.25. the lord. And in þ gospel þ lorde saith: come ye blessed of my father, & possesse þ kigdom, which hath bene prepared for you frō þ beginning of þ worlde. Itē, O þ good & faythful seruaūt: þ haste bene faythfull in a litle, I wyll make thee ruler ouer much: enter into þ ioye of thy lord. Paul also 1.Cor.15.

saieth: if we haue a sure hope in
Hebru.4. Chryste Jesus only in this life,
then are we of al people the most
wretched. And why many wordes
to ỹ Hebrues treateth he of the
euerlastyng rest.

Hebru.11. But in the.11. Chapter he spea-
keth of the hope of the faythful:
Thei desier a better countri, that
is to say, an heauēly. Itē Hebru-
es.13. we haue here no remainig
citie but we seke one for to come.
For holy scripture calleth eter-
nall lyfe the kyngedom of god, ỹ
kyngdome of the father, the na-
tyue country of heauen, the ioye
of ỹ lord, ỹ blessed rest, & euerla
stryng life. S. Peter speaketh ve-
ry euydentlye & playne: praysed
1. Peter.1. be god, the father of our lord Je
sus Chryst, which, accordinge to
his aboundaunte mercy, hath be
gotten vs agayne vnto a lyuelye
hope by the resurrecciō of Jesus
Chryste

Chryſt from death, to an inheri-
taunce immortall and vndefyled
and that peryſheth not, reſerued
in heauen for you, whych ar kept
by the power of God thorowe
fayth vnto ſaluacion &c.

¶ Where the place of the fayth-full is.

The.30.Chapter.

YEt are there ſome, that aſke where the region or place of the bleſſed and faythful be-leuers is. Of thys haue all rygh-teous and Godly men had euer one opinio: namely, that ỹ dwel-lyng of the lyuyng ſhall be wyth

god, according to that, which the
Math.5. lord saieth in the gospell: blessed
are they which be of a pure hart,
for they shal se god. And though
god be euery where, yet wyll he
not be seen in this tyme, but prin-
cipally in the tyme to come and
Exo.33. in heauen, accordynge as Moses
hath wrytten, no man shalbe able
to se god & lyue. Therefore is it
necessary for vs to depart out of
thys tyme, and to be brought els
where: namely to the place that
1.Timo.6. is aboue vs, where God dwel-
leth in a lyghte, that no man can
atteyne vnto, as Paul saith. For
there wyl he be perfectly sene of
hys. In S. Luke it is red, that
Abrahams lappe, or bosome, is
aboue in the heigth: but the har
borow or dwellyng of ỹ damned
beneth in the depth. It is foũde
4.Reg.2. also, that Helias was in a fyrye
charet

charet taken hēce and caried vp-
wardes into heauē. And in John
doeth oure Lord Jesus Chryste John.17.
pray, saying: father, those whom
thou hast geuen me, I wyl that,
where I am, thei also be there w
me, that they maye see myne ho-
nor and glory. But in thys, that
I haue treated of afore [illegible]
nyfestli declared, that [illegible]
is the same rowme and place of
Jesus Chryste, into the whyche
he is bodyly taken vp in his glo
ry. Whereof then it foloweth of
necessitye, that the heauen, into y
whyche Chryst ascended wyth
hys true body, is euen the same
place and rest, that faythfull be-
leuers are taken vp into.

And into the same heauen desy-
red Steuen to be receaued, whā
he lifte vp his eyes into heauē, ſt
saw at the right hand of y father

Jesus standyng, to whom he cõmytted hys soule, and sayed: O Lord Jesu receaue my sprete.

Howe the saluacyon shalbe.

The. 31. Chapter.

BVt what the same lyfe, and of what sorte, fashyon and maner the saluacion of the faithful shalbe, or what the elect doe or occupy in heauen, can of mortall men not perfectly be spoken. For S. Augustyne also in hys. 22. boke de ciuitate dei. cap. 29. sayeth: if I wyl saye

De ciuitate dei. lib. 22. Cap, 29.

say the truth, I can not tell, after what maner the operacyon, rest and quietnesse of the blessed in heauen shall be. For the peace of god excelleth and passeth al mãs vnderstandynge. And lyke wyse speaketh also S. Paul out of the prophet, concerning th[illegible] fashiõ and maner of e[illegible] the eye hath not sene, [illegible] hath not heard, neyther haue entered into the harte of man the thynges, whych god hath prepared for them, that loue hym.

Wherfore touchyng the excellency of eternall lyfe though al wer spoken that the tunges of menne were able, yet should it be harde for them to atteyne it by wordes to expresse the lest and smalleste porcion therof.

For albeit we heare, that ẏ kingdome of Chryst be fylled wyth glory

ay. 64.
Cor. 2.

glory, ioy & saluaciō, yet ẏ thīgs, ẏ are named, cōtynew styll farre frō our vnderstādinge: yea they remayne wrapt, as it were, in a darke speche & in a mist, vntil the day come wherin he wil opē and geue vnto vs his glori. Therfore [illegible] ly prophetes could w̄ [illegible] expresse the spiritual [illegible] as it is in it selfe: yet as much, as was possible, they descrybed and set it forth by outward & bodely things. Therfore we may also, I suppose, by outward & corporal thinges get vp, as it were by steppes, to things inuisible, & purchace vnto oure selues an vnderstāding of spiritual & euerlastyng good thyngs. For S. Paul to ẏ Romans, speaking of ẏ knowledge of ẏ true, only & eternal god, saith, ẏ gods inuisible thyngs, namely his eter-
Roma. 1. nal power & godhead, ar vnder-

stande

stande, if his works be pōdred & consydered. And out of the good thynges, ẏ here vpon earth ar geuen vnto men, hath ẏ Poet Marcellus very goodly & wel concluded & cōpted, ẏ the good things, whych for ẏ blessed ar prepared in ẏ lyfe to come, shalbe such, as now cā not be considered and expressed. And thus he sayeth.

Marcellus de piscibus.

O heauen, that art
The throne most hye,
A bewtiful crown,
Fayre and worthy,
How wonderful, pure
And excellente
Art thou beset
In firmament
Wyth starres, wyth Sonne,
And Mone doubtles,
Replete wyth ioye
And much gladnes:
Whych god for vs
Hath prepared,

And

And catell to geue
Hath not spared,
Waters and wood,
Wyth many a hyll,
Vynyardes, medowes,
Fayre feldes to tyl,
Pleasaunt on earth
And commody ous:
Thy dwellyng, O Lord,
How precious
Is it: All full of
Honor and glory
For thy celestyall
Hoost wyth thee.

Moreouer holy scripture spe-
keth very symply and playnlye,
that eternall lyfe consysteth here
in that we shall see God, & haue
the fruicion of hym: in whom is
the fulnes of al good, and wyth-
out whom nothyng can be desi-
red or founde, that is good, bew
tifull

tifull or pleasaunte. For eternall lyfe or eternall saluacion is nor thyng els, but mans euerlasting stalway continuing state, which by meanes of the beste thynges of al, is fully perfect.

Thys state is geuen vs, thorowe the beholdynge or syghte, thorowe the fruicion and thorowe the communion or felowshyp, whyche we shal haue wyth the blessed god in the worlde to come.

Herof is it that S. Augustine sayeth lib. 22. De ciuitate dei ca. 29: if I be demaunded, what the blessed shal doe in thys spiritual body, I shal not say that I nowe see, but that whyche I beeleue. Therfore I say, that euen in this body they shal se god.

De ciuitate dei lib. 22. Cap. 29.

Thus also dyd holy Job holde therof, and sayd: I shall see hym

Job. 19.

to

to my selfe, and myne owne eyes
shall see hym, yea I and none o-
ther. Euen of thys occasiō, spake
S. Augustine in the last chapter
Lib. 22. of this. 22. boke, that ỹ corporall
cap. Vlt. eyes of the body rayſed vp ſhall
execute their office, that is, they
shal see. What he farther treated
of ỹ beholdyng of god, it is pen-
Epiſto. 112 ned at large in the. 112. Epyſtle,
ad Paulin. whych he wrote ad Paulinam.
John. 17. Our lord Jesus sayeth also in ỹ
holy gospel: thys is the eternall
lyfe, ỹ they knowe thee to be the
only true, god, and whom þ haſt
sent Jesus Chryſt. Thys know-
ledge is not only belefe, and the
knowledge of vnderſtandyng:
but also the preſent beholdynge
and fruicion of god, and ỹ felow
shyp wt god, which after this life
shall happen vnto al faythful be-
1. Cor. 13. leuers. For Paul said: we se now
thorow a glasse in a darke spea-
kyng

kynge, but then face to face. For fayth is a stedfast substaunce of thinges, ỹ we hope for, and as a beholdyng or syght of god: albe it somewhat more darke, & not so euidẽt and cleare, as shalbe that, whych, as a reward of faith, shal be geuen to the faythfull in the world to come. To se face to face is nothyng els but to vse, enioye and haue ỹ fruicio̅ of al thyngs: presẽtly also to beholde the promes, & perfectlye to bee pertaker therof. Therfore saith the holi Apostle John yet more euidently: 1. John. 3. dearly beloued, we are now the chyldren of god, and yet it doeth not appeare what we shall bee: but we knowe, that whan he shal appeare, we shall bee lyke hym: for we shal se him as he is. With the which words S. John wyll declare three thynges: namelye that euen nowe in thys verye

present

present tyme we are gods chil-
dren, and therefore also heyres.
And though this be a great fore-
deale and an excellent Jewel, yet
the great and vnspeakable glory
that in tyme to come shalbe decla
red in vs, hath not yet appeared.
For we, sayth he, shalbe like him,
namely our Lord Jesu Christe:
who, accordyng to the saying of
Paul, shal alter and chaunge our
vyle body, that he maye make it
lyke vnto hys owne glorysyed
body.

Besydes thys, euen as he is, shal
we see hym: namely Christe the
Lord, not onely as man, but also
as very god. Therefore shall we
see god as he is: namely god as
the only chef and hyghest good,
in whō we haue al good things.

1. Cor. 15. For Paul saieth: whan al things
are subdued vnto the sonne, then
shall

ſhall the ſonne alſo be ſubiect vn
to hym, who vnto hym hath ſub
dued al thynges, that god maye
be all in all.

And therfore ſayd he alſo in
the goſpel: that they know thee John.17.
to be the onely true God. Not ꝑ
Chryſt is not very god, but that
the miſtery and the intreatynge
of the ſonne, our mediator and re
conciler, ſhal after the iudgemēt
bee no more ſo in heauen, as it
hath bene afore vpon earth. But
the only god, in the holi Trinite,
ſhalbe of al good the ful perfect
ſufficiencye to all fayth full. For
al that we can wyſh, thynke and
deſyer, ſhal only god geue and be
in all thynges.

And that is alſo the meaning 1. Cor.15.
and vnderſtandynge of Paule,
whan he ſayth: god ſhalbe all in
all. And herevnto ſerueth nowe

De ciui. dei li. 22. ca. 30.

the goodly ſentence of S. Auguſtyne, who ſayth thus: god ſhall be the ende of al our longinge & deſyer: hym ſhal we perpetually ſee, hym ſhall we loue wythoute tediouſnes and grefe, and hym ſhal we prayſe without ceaſſing. For tediouſneſſe and grefe runneth cuſtomably wyth ſaturaciō or fulneſſe. As for vs, we ſhal, with the beholdyng of god, bee filled to the bodely ſatiſfiynge: whych fillyng ſhalbe as litle tedious or greuous, as we are greued at the waters and ryuers, whych ſtyll runne into the ſee, and yet out of the grounde of the earthe ſpryng forth agayne.

For the ſame cōmeth to paſſe wythout all mens tedyouſneſſe, yea rather wyth greate ioye and commoditie, ſeyng they water & moyſture all thynges, and make them

them frutefull. And herevnto ſerue nowe theſe teſtimonies of the ſcripture: the Prophete Dauyd ſayeth: in thy preſence is the fulneſſe of ioye, and at thy ryghte hande there is pleaſure for euermore: that is, in the beeholdynge of thee, is and conſyſteth all ioye, and in heauen ſhal euerlaſtyng pleaſure be. Pſal.16.

Item: in thy ryghtuouſneſſe ſhall I beholde thy face: and whan I awake, I ſhall wyth thy lykeneſſe be ſatyſſyed. Pſal.17.

Vnto the LORDE alſo ſayeth the holye Apoſtle Phylyppe: LORDE, ſhewe vs the father, and it ſuffyceth vs. John.14.

Therefore the Poete, Marcellus, ſpake verye Chryſtyanlye and well in theſe hys verſes.

Herof hath god
Hys name truly,
Because the hyghest
Good is he.
For where he is,
There is present
Much honor and
Glory excellent.
And therfore euery
Pleasaunt thing,
That water and earth
Doth here forth bryng:
And what in the ayre
Is bewtyfull,
That may delyght
And be frutfull:
There is in all that
Nomber not one,
Whych is not seen
At al season,
With in the circle
Of heauen, ywis:
Where the highest
Fathers dwellyng is.

The blessed also and electe, shall in the heauenly and eternal coũtry, wyth contynuall prayse inceassauntly, laude and magnifie the name of god.
For whan S. John in hys reuelacyon thoughte to signifye and shew thys, he sayed: I hard the voyce of many aungels, which were about the throne and about the beestes and the elders. And I heard many thousandes, that sang a new song, saying: worthy is the lambe, that was kylled, to receaue power and ryches, wyse dome and strength, honor, glory and blessyng &c. Moreouer the same eternall lyfe shalbe altogether free and discharged from al heuynes, sycknes and temptacyons, wheras temporal ioye, rest and well fare of men is myxte wt sorow. As also the holy Apostle Apo. 5. 14.

John doth witnes: I John, saith he, saw that holy citie, new Hierusalem, commyng downe from god out of heauen, prepared as a bride garnisshed for her husbād. And I harde a great voyce oute of heauen, saying: beholde the tabernacle of god is wyth men, & he wyll dwell wyth them, and they shalbe hys people, and god hymselfe shalbe wyth them, and shalbe their god. And God shall wype awaye all teares frō their eyes. And there shalbe no more death, nether sorow, nether crying, nether shal there be ani more payne: for the olde thynges are gone. And he, that sate vpon the seate, sayd: Beholde, I make all thinges new. And he saied vnto me: wryte, for these woordes are faythfull and true. And herevnto in maner serueth al, that folowe-

weth

weth after in the.21.Chapter to the ende of the boke.

The soules depar

ted wote not, what they doe that are alyue, therby any thynge to bee dysquyeted.

The.32. Chapter

De cura pro mortuis agenda. cap.13.

THerfore dyd holy Auguſtin also teach, ꝑ ꝑ ſouls of thoſe, that are departed, wote not what they doe, whych are aliue. Yet wyll I recite hys wordes. Thus ſaith Auguſtyn: if ꝑ ſoules of thoſe, ꝑ are departed, were among ꝑ doynges of ſuch as are alyue, they ſhould, whā we ſe thē in ſlep, talk ẅ vs: ſ thē, I wil not ſpeak of others, at ꝑ leſt mi good and faythful mother, ꝑ by wates

and lande folowed me so farre, to be wyth me, ſhould nowe not forſake me. For god forbid, that he ſhould haue made that bleſſed lyfe more vnfrendly or more ter tyble.

God forbyd, that whan my hart doth any thyng preſſe and vnquiet me, ſhe ſhould not com= fort me her ſonne, whom ſhe yet ſo entierly loued, that ſhe coulde neuer ſuffer or ſee me heuy. Vn= doubtedly it muſt nedes be true
Pſal.27. that the holy Pſalmiſt ſayth: my father and my mother haue for= ſaken me, but the Lorde hath ta= ken the cure to kepe me. If oure fathers now and mothers haue forſaken vs, howe can they bee then in our cares and doynges? And if father and mother do no thyng at al in our buſynes, how can we then thynke, that ỹ other

dead

dead medle aughte wyth vs, or
know what we doe or suffer.
The Prophet Esay sayth: thou,
O god, art our father. for Abra-
ham woteth not of vs, and Isra-
el knoweth vs not. Esaye. 63
Seyng then that such honorable
Patriarkes wyst not, what was
done concernynge theyr people,
whyche came of them selues, to
whom yet, as to gods faythfull
beleuers, the same people was
promised out of their own stock:
how can then the dead open thē
selues the doze, to know and fur
ther the doinges and not doiges
of them that are aliue? And how
shall we be able to say, that they,
whych are dead, were helped & ea-
sed, afore the euil came that fo
lowed vpon their death: whan
they after death fele all the cala-
mitie and miserye of mans lyfe,
that

that here happeneth vnto vs? Or be we in errour, that speake such thynges, & cõpt them to be in rest? Or dooeth he erre, that maketh the vnquiet waye of the lyuing so carefull, and ful of cõbraunce? I pray the, what greate benefite is it then, that our lord
4. Reg. 22. god promysed ỹ vertuous kynge Josias: namely, ỹ he ſhould dye, because he ſhould not see ỹ great misery, whych god threatned vnto all the lande & people of Jſrael? The wordes of the lord vnto Josias are these: Thus saith the lord god of Jſrael: seyng that by reason of my wordes, whyche thou haste heard, thy harte hath melted, and thou haſt humbled thy selfe before the lorde, whan thou hardeſt what I had threatned vnto thys place and to the inhabiters therof, namely howe they

they shalbe destroyed, destitute and accursed, and ẏ there vpon hast rent thy garment and wept before my syght: Behold I haue heard thee, saith the lorde god of hostes. The plage shal not touch thee. Beholde, I wyl gather the vnto thy fathers, and into thy graue shalt ẏ bee layed in peace: and thyne eyes shall not see all the plages, ẏ I wyll bryng vpon thys lande, and vpon those that dwel therin. Loe, this king, stādyng in awe at the threatning of god, did wepe & rent his cloths: & thorow deth, ẏ came afore hād was he in saftie frō al miserye to come. For he must afore departe in peace, & take rest, lest he shold se ẏ great calamitie. Therfore the soules of those, ẏ are departed, must nedes be in suche a place, wher thei se not al ẏ is dōe & hap neth in ẏ life of mē. All this haue

we taken and wrytten out of the 13. Chapter of Auguſtynes boke de cura pro mortuis agenda. If the ſoules now in euerlaſtynge ſaluacion haue a perfect reſt, yea ſuch a reſt as theyr body, which they haue put of, hath not yet receaued agayne: and ſeeyng that they are yet alyue, whom they ſpecially loued, whyle thei were wyth them in body: howe much more perfect ioye ſhall they then firſt haue & poſſeſſe, whan their bodyes ſhall come agayne, and whan they ſhall ſee, that al their brethren, whom they in this life had loued ſo intirely afore, ar together in honor and glorye, whā now the time of frailtie hath ceaſſed, and whā in the eternal time there can now no cauſe of heuynes and grefe be thoughte vpon nor founde any more at al. Therefore

fore the glory and ioye, which ẏ mercy of god shall after the last iudgement geue vnto men, that are made wholle agayne of body and soule, shalbe wythout sorowe, and in all pointes perfect. And lyke as the vngodly, and vn beleuers, shall be gathered together wyth the deuyl and all hys companions: so shal also the righ tuous and elect haue the ioyfull fruicion of the company and felowshyppe of their head, Jesus Chryst, and of hys members, ẏ is, of all faythfull beleuers.

The faithful shal knowe one another in heauen.

The. 33. Chapter.

Then

THē also shall the blessed know one another again hauing ioy together, and reioysyng in ỹ opteyned health. For if there shold bee no knowledge, to what ende then shold the bodys rise againe? Or what frute and profit shold the resurreccyon haue? Or how myght ỹ sentence of Danyel the prophete bee verified, whan he saith: they that haue instructed and taught other vnto godlines, shal shyne and be as lyght, as the starres in the firmamente? Daniel. 12.

Whan the lorde was rysen agayne from death, and had takē vpon hym hys glorysyed body: the Apostles knewe hym, yea so perfectlye and thorowlye well knew they him, that, as S. Jhon wytnesseth, none durst say: who art thou? For they all knew, that it

it was the lord. I passe ouer, that the lord spake in the gospel, saying: whan the sonne of man shal sit vpon the seate of his maiesti, thē shal ye also sit vpō. 12. seates, and iudge the. 12. trybes of Israell. Luke. 22.

For if they, that rise agayne, shall not know one another, how shal then the Apostles iudge and geue sentence vpō those, to whō they preached heare in theyr life time? Note, that ꝑ Apostles shal iudge in the rowme ſt place of their lorde, to whom onely is geuen all power to iudge: but thys vnderstandynge it hath, ꝑ the Apostles doe then iudge, whan they are there at the Iudicial courte, as wytnesses of the ryghtuous iudgemente of God, wyth the which he condemneth the vnbeleuers.

For

For where as the vnbeleuers would not geue credence to the Apostles, that is to saye, theyr preachers, but cryed oute vpon them as vpō vngodly heretikes: whan they now shall se those present wyth the iudge of all men, they shall immediatlye bee ouercome by the Apostles, and haue wytnes in themselues, that they shalbe and are iustly cōdemned. And for thys matter reade the 4. and. 5. Charter of the boke of wysedome, whych serueth very well to thys purpose. And seing it is manifest, that, in the lyfe to come, euen the wycked shal know the good, how muche more then shall one good person know and ther, and one faythfull another. In the transfiguracion of ỹ lord vpon the mount appeared Mo-

Math. 17. ses and Helyas, and wer knowē

of

of the three disciples of the lord: yea they knew the lord himself, thoughe he was now transfigured.

Hereunto serueth it also, that Paul sayth: ye are come to the citie of the liuing god, the celestial Jerusalem, and to an innumerable multitude of Aungels, and to the congregacyon of the first borne sonnes, whyche are wrytten in heauen, and to the spretes of the perfect ryghtuous &c. Hebru.12.

Besydes thys we haue for vs y vniforme and vniuersall opinio of all faythfull, whych also witnesseth, that, in the lyfe to come, the blessed shall knowe one another.

For whan we talke of death and of the state and ease of the lyfe to come, we say: thoughe we nowe must depart asunder, yet

ſhall we ſee one another agayns in the eternall country.

Socrates alſo, ỹ ryghte famous and moſt excellent among all the wiſe men of the heathen, marked ſuch a lyke thyng, and ſawe it as in a dreame, whan, as Cicero wit
In tuſcula. queſti. neſſeth of hym, he was vnto death condemned of the iudges or counſel, and now ſhold drinke the poyſon. For he ſayd: O how much better and more bleſſed is it, to go vnto them, that wel and vprightly liued here in tyme, thē to remayne here in thys life vpō earth: O how deare and worthy a thyng is it, that I maye talke with Orpheus, Muſeus, Homerus, Heſiodus, vryth thoſe excellente men: Verely I woulde not only dye once, but many and ſō dry tyms alſo, if it wer poſſible, to obteyn the ſame &c. After this

ſorte

ſorte, lyke as in a dreame, did the good Philoſopher ymagyne in himſelfe ioies vaine and of none effecte.

But we promes vnto ourſelues true aſſured ioy, in that we hope and knowe, that in the eternall ſtauer duryng contry, after the reſurreccyon of the dead, we ſhall ſe Adam, our fyrſt father: Noe, the dearly beloued frend of god: Abraham, to whom god made ſpecial great promyſes: Moſes, the moſt gentle harted man, and one, that had greateſt experiēce of all the myſteryes of god: Samuel, the frendlye and louynge Prophete: Dauyd, the kyng and Prophete, who was gods electe accordyng to hys owne wyl and deſier: Joſias ỹ moſt godliſt beſt amōg al ỹ kigs of Juda: likewiſe Jhon ỹ Baptiſt, holier thē whō there tyſte.

Adam. Noe. Abraham. Moyſes. Samuel Dauid. Joſias. John bap

there was none borne of woma:
and & all these, the holy virgin
Mary. Mary, the mother of God, and
highlye repleniſhed with grace
among all wemen.

Peter. Item, Peter, John, James,
John. chefest of the Apostles, with the
James, other disciples of Chryst: Paul,
Paule. the famous teacher of the Hea-
then, and all the holy congrega-
cion of ỹ Patriarcks, Prophets,
Apostles, Martirs and faithful
beleuers.

As for our glorified and pure
vnderstandyng ſt memory, now
endewed wyth immortalite, the
multitude and infinite nomber
of the blessed, in our sayd natiue
countrye, ſhall nether greue nor
entangle the same.

From the begynnyng of the
creacyon, there was in Adam a
wonderfull and excellēt efficacy

of

of vnderſtandynge and remem=
braunce, forasmuche as vnto all
thynges and to euery one in espe
cyall, whatsoeuer was wythin
the whole compaſſe of the worlde
created, yea in paradyſe alſo, he
gaue their names, and knew eue=
ry one.

Al muche more excellent, more
pure and more cleare vnderſtan
dyng ſhall God geue to the ray=
ſed vp and glorifyed bodyes: ſo
that they ſhall not lacke nor bee
deſtitute of any thyng at all.

And where as the bleſſed ſhal
reioyce and haue ioye together
one with another, yet ſhal all their
delyght be in the only god, who
ſhalbe all in all. Of theſe euerla=
ſtynge and heauenly thynges,
more and farther to wryte, I
haue not at thys preſente.
Howbeit there ſhalbe graciouſ=

ly geuē vs thyngs farre greater, much more glorious, more ioyfull and more diuine, then we cā comprehend, namely, ſaluacyon as it is in it ſelf, in that day, whā we, after the ouercōmyng ꝑ treadynge downe of death, thorowe our Lord Jeſus Chryſt, ſhal be caryed vp and taken to heauen, into eternall ioye and ſaluacion. Touchynge the whyche, I haue hetherto wrytten, not according to the Maieſtie and worthynes thereof, but after my ſmal abilite in moſt humble wyſe. God the father of all mercy, thorow hys deare ſonne oure Lord and redemer, Jeſus Chryſte, vouchesafe graciouſly to take vs poore ſynners vp to hys glorye, and after the ioifull reſurreccion of our body, that we long for, to geue and ſhew vs the vnoutſpeakable ioy,

which

whych he hath prepared for all faythfull beleuers: that we euer lyuynge, and hauynge ioye in hym, maye prayse hym for euer and euer, that is frō Eternitie to Eternitie. Amen.

☞ Wyth Chryste, euen in death, is lyfe.

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